

THE CRITICAL REVIEW.

For the Month of *December*, 1777.

Publications respecting the late Revolution at Madrafs.

THE late revolution in the government of Madrafs has deservedly engaged the attention of the East-India company, the parliament, the nation at large. Scarcely was the news of this event divulged to the public, when the press began to teem with letters and papers, written by the friends of the nabob of Arcot, and of the present government of Madrafs, the enemies of the rajah of Tanjore, and of lord Pigot. On the side of lord Pigot few partisans appeared, and these few did not say enough to make us in any degree masters of the question. We did not think it right to follow the example of precipitation set us by some of our fellow-labourers. Because a literary Darley had hung a caricature at the windows of his shop, we did not hastily conclude that the unfortunate original deserved likewise to be hanged; we waited till something decisive should appear on the other side of the question. Two capital performances having now appeared, though not intended for sale, we shall lay before our readers some account of all that has been published on either side; of so much, at least, as hath come to our knowledge.

I.

Letter from Mahommed Ali Chan, Nabob of Arcot, to the Court of Directors: To which is annexed, a State of Facts relative to Tanjore, with an Appendix of Original Papers, 4to. 3s. Cadell.

IN the advertisement the Letter of this nabob is said to contain 'a full state of the grievances of that much-injured prince.' To inform the reader, not completely acquainted
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with the affairs of the East, the state of facts is subjoined. The intent of this state of facts is to prove what Mr. Maclean (for he it is who is either the author, or who supplied the author with his materials) chuses to call 'the undoubted right of the nabob to the exclusive possession of Tanjore.' The advertisement concludes by a long enumeration of the several names and titles of the nabob. To an English reader, we are afraid, this must appear rather ridiculous; instead of inspiring him with respect, it may, perhaps, remind him of the several aliases by which, in certain courts, certain gentry are sometimes distinguished.

The letter begins with a recital of one the nabob had received, through lord Pigot, from the company; and goes on to acknowledge that lord Pigot had sent to him an extract from the company's orders relative to Tanjore. It makes strong professions of friendship and attachment to the company; gives an imperfect and confused account of the manner in which the ancestors of the rajah, near a whole century ago, possessed themselves of Tanjore; laments that he was not permitted to take 'greater tribute from the father of the rajah than his predecessors had taken:' to which he thinks he was entitled, 'seeing that the English nation were his firm friends and assistants:' laments, that the father of the present rajah, during the French war, 'seized opportunities of freeing himself from the payment of any tribute:' by which, it will afterwards appear, the reader should understand, that, in consideration of services rendered, the nabob himself had exempted the rajah from part of the arrears of tribute: complains of the conduct of the father of the present rajah, whom, at other times, and with more truth, he represents as his best friend. The nabob then goes on to represent Tanjore as a fief dependent upon him; and the present rajah as a vassal, 'who, contrary to the rules and customs of the country, neglected to ask his permission to the succession, or to do homage to him as it was his duty.' But this account is supported by no other proof than the assertion of the nabob; and stands contradicted by the letters of the nabob written to the rajah on his accession to the throne of Tanjore. He then gives an account of the two expeditions against Tanjore, in the latter of which the nabob seized upon that country. This seizure he endeavours to justify by the most improbable account of hostile designs, and preparations for war, which he supposes the rajah to have made at a time when he represents him to be so destitute of money as to be obliged to mortgage his lands to the Danes and to the Dutch. He proceeds to represent the restoration of the rajah as an act of injustice, and contrary to assurances which he pretends

to have received from the king. In a word, upon the face of this Letter, it appears, that the nabob seized Tanjore without any lawful pretence; and is very angry that the company should restore it to its rightful owner.

The State of Facts is written with spirit, but not, as it appears to us, with the most scrupulous attachment to truth. The assertions are bold, but in general unsupported by vouchers, unless the reader will be kind enough to consider references to papers not published, to *manuscripts in possession of the nabob*, as vouchers. It besides is all along open to the same objection as the letter of the nabob, that of representing the rajah to be, at one and the same time, destitute of every means to maintain his own possessions, and making the greatest and most astonishing efforts to over-run the possessions of the nabob.

Of the Appendix we shall say nothing. It contains only mutilated vouchers.

II.

Original Papers relative to Tanjore, containing all the Letters which pass, and the Conferences which were held between his Highness the Nabob of Arcot, and Lord Pigot, on the Subject of the Restoration of Tanjore: together with the material Part of Lord Pigot's last Dispatch to the East-India Company. The whole connected by a Narrative, with Notes and Observations.
4to. 5s. Cadell.

WHAT we said of the State of Facts in the preceding article is equally applicable to the Narrative, to the Notes, and Observations in this. The idea of supporting the assertions contained herein by accounts of *Conferences*, holden, or pretended to be holden, between lord Pigot and the nabob, is, on the very face of it, absurd and ridiculous. By whom are these conferences related? By whom vouched? By one of the parties. The assertion then of the party is to support the assertion of the party. We may, without hesitation, pronounce, that some of these vouchers are fabricated; for in the 59th page of this book is what is called a 'spirited paper,' said to be sent by major Martinz to lord Pigot. In the collection of papers published by the company, no such paper appears; nor does major Martinz, in any of his letters, hint at, or allude to, any such paper. The reader may see his letters in the first volume of the Papers published by the Company, p. 132 and 136.

III.

Original Papers transmitted by the Nabob of Arcot, to his Agent in Great Britain, comprehending the Transactions on the Coast down to the 10th of October, 1776. 4to. 5s. Cadell.

BY an advertisement prefixed to this publication we learn, that colonel Lauchlin Maclean, agent for the nabob of Arcot, (so he signs) furnished materials as well for this as for the two preceding articles. We take it for granted, that the colonel has obtained his majesty's licence for thus publicly avowing himself to be in the service of a foreign prince. Every thing that could make against lord Pigot is here collected with great care, and enforced with spirit and warmth. As a party-writer the colonel has certainly merit, and no doubt, will meet with his reward.

IV.

The Case of the President, or Governor, and of the Council of Madras, fairly stated. With Observations and Remarks on the Conduct of both Parties, as well as of Colonel Stuart. 4to. 1s. 6d. Almon.

THE title of this book prejudiced us in its favour: and though the style be heavy and languid, the language frequently low, often ungrammatical, yet the air of impartiality, so necessary to a fair state of a Case, and which appeared to be preserved during the first five pages of the work, made us readily excuse this defect; but when we came to the sixth page, we threw the book with indignation aside. There our author asserts, that the question to be decided is this: "Is the power of government vested in the president alone, or in the majority of that council in which he presided?" This is not the question: no man who had read the letter of the new council at Madras, could suppose it to be the question. The real question is very different. It is this: Has the president in all cases a negative upon the proceedings of the council?

V.

A Letter to the Right Hon. Lord Pigot. 8vo. 6d. Almon.

OF this letter, which we learn was sent out immediately after lord Pigot, in 1775, we can only say, that we do not understand one sentence in it. We will extract one paragraph as a proof of the perspicuity of the writer. "As I think I am not deceived in the firm ground you have resolved to raise a glorious fame to yourself, I will venture to make some observations that are importantly interesting at this crisis, and which it is more than opinion, it is conviction. You must have a considerable share in the three capital settlements that encompass

pass so great an extent of the Mogul empire, are now more than ever connected.' It requires an Oedipus to comment on such observations as these.

VI.

An impartial View of the Origin and Progress of the present Disputes in the East-India Company, relative to Mahomed Ally Khan, Nabob of Arcott, and Tulja-gee, rajah of Tanjore: To which are annexed, Observations on Mahomed Ally Khan's Letter to the Court of Directors. 8vo. 2s. Cadell.

THIS is a plain, sensible, dispassionate performance; and will, probably, contribute to take off the impressions which the violent publications we have already noticed, may have made on the reader.

VII.

Copies of Papers relative to the Restoration of the King of Tanjore, the Arrest of the Right Hon. George, Lord Pigot, and the Removal of his Lordship from the Government of Fort St. George, by sundry Members of the Council. In 2 Vols. Vol. I. Containing, Orders of the Court of Directors, and Minutes of Council entered on Consultations. Vol. II. Containing Letters from different Persons respecting the above Transactions.

OF this voluminous collection we have only to say, that to make it of general use, it would have been necessary to class the papers under certain heads, and to have added an Index.

VIII.

The Restoration of the King of Tanjore considered. 4to.

THE author appears to be Mr. Rous, a gentleman well known both at the bar, and in the house of commons. He undertook it at the desire of the court of directors. It is authenticated by a very voluminous Appendix, digested under thirty different heads. The style is clear, and the reasoning solid. The restoration of the rajah is fully vindicated.

IX.

Lord Pigot's Narrative of the late Revolution in the Government of Madras. 4to.

THIS work consists of three parts: a narrative of the late transactions at Fort St. George, extracted from the letters and diary of lord Pigot; narrative of the same events, in a letter from the present government; and some explanatory notes by Mr. Dalrymple: who was one of the council at Fort St. George; and seems to have taken an active and manly part in the support of lord Pigot and his measures. To a reader who was

previously acquainted with the state of our settlements on the coast, this performance will afford much amusement and instruction.

X.

The next in order of time, but by much the first in point of merit, is

Defence of Lord Pigot. 4^{to}

A Performance from which those interested in the question will derive every kind of information;—which, to a stranger, will afford amusement and instruction.

This voluminous and laboured quarto is evidently written by a gentleman at the bar; and, if report say true, is no inconsiderable addition to the fame of an eminent barrister already well known for some admired political writings. To his profession he finely alludes from Cicero, in the fourth section of this present work, which simply states the conduct of the faction of seven, without arguing upon it—because to argue, would be to accuse; a task for which he professes himself to be fitted neither by his talents nor his inclination.—‘*In causis, judicisque publicis ita vellem versari, ut defenderem in multos, lacerarem neminem; nunquam, nisi invita voluntate, ad accusandum descenderem.*’ A godlike creed, to which it were to be wished this able pleader’s whole fraternity had subscribed; in which case Peter the *truly* Great of Russia would never have observed, on seeing the locusts of Westminster-hall, that his country had never known but two lawyers, one of whom he hanged just before he quitted his dominions, and the other he intended to hang the moment he returned.

An Introduction, four Sections, a Conclusion, and an Appendix, compose this work.—The author’s object was not to answer the contemptible charges which have been brought against his noble client, but to justify the *public* conduct of lord Pigot, as it affected the rajah, the nabob, or the council. For this reason, he found it necessary to vindicate the policy of the restoration; and to recapitulate the history of the Carnatic, from the accession of the families of the present rajah, and the present nabob, to the conclusion of the treaty in 1762: for the same reason also he deemed it expedient to mark the changes and revolutions in our councils and our systems, from that period to the time of lord Pigot’s arrival at Madras. This is the business of our author’s instructive and elegant introduction; a specimen of the powers of his pen, which gives us reason to hope, that History may hereafter find, in this writer, some consolation for the loss of her favourite Hume.

Hume.—For many of his facts, the author is obliged to Mr. Orme's entertaining book; but for placing those facts in strong and striking points of view, and for bringing them home to every breast in language peculiar, lively, and forcible—this author lays his readers under obligations which call forth their gratitude to no pen but to his own.—That inversion of style, to which some readers may here and there object, will, like the harshness of certain paintings, be worn down by the hand of Time, and be gradually mellowed and softened into a beauty. Even now it displeases a second perusal less than a first. The passage we select as a specimen of the introduction, is that which informs us of the fates of Seid Mohammed, of An'waro'dean, and of Chundasaheb.

The fate of Seid Mohammed was equally tragical with that of his father. In the month of June 1744, at a wedding-feast, in the presence, and by the contrivance of his Guardian An'waro'dean (father of the present Nabob), and of Mortiz Ally, the murderer of Subder Ally, this unfortunate young man was stabbed by a captain of the Pitan guards.

It is very difficult to discover the secrets of the princes of Indostan. In matters of consequence Mr. Orme remarks, nothing is committed to writing; or, if committed, it is couched in the most equivocal terms. Affairs of great importance, or of great iniquity, are intrusted to an agent of low rank, but great cunning; his credentials are general; and, specifying nothing, the agent may be easily disavowed. Hence the public in Indostan, deprived of authentic evidence, are left to judge of the actions of their rulers from probable conjectures, from their general characters, and from the advantages they may reap by the perpetration of any crime. In the present case, the conduct of An'waro'dean was scarcely equivocal. The appearance of Mortiz Ally (the assassin of the father of his pupil) so early in his administration at Arcot; and his own accession to the nabobship after the murder of his pupil, were decisive against him. Nor could his affected disavowal of all connection with Mortiz Ally, or the resentment he expressed against the whole body of the Pitans, diminish the general odium.

But having secured the protection of Nizam-ul-Muluck, he was by him appointed nabob of Arcot, enabled to maintain his authority, and reduce to obedience those who might be tempted to dispute it. There was indeed a man from whom he had much to fear. That man was Chundasaheb. Happily for An'waro'dean, he was then a prisoner. It was however possible that he might be released; it was therefore prudent to provide against such an event.—

—The event, however, which happened about the time that Pertuab Sing, father of the present rajah, ceded Devi Cotah,

might, perhaps, have strengthened the attachment of An'waro'dean to the English; might perhaps have determined him, as it did the present nabob, to look up to them as to the only power which could protect him. That event was no other than the release of Chundasaheb from his imprisonment.

Chundasaheb's alliance and consanguinity with the family of the murdered nabob, ensured him the affections—his reputation as a man and a soldier the esteem and reverence—of the natives of Arcot: added to his wealth and connections, they served to unite under him all the other chiefs of the family of Doast Ally. Great advantages Mons. Dupleix foresaw might be derived from favouring his pretensions to the nabobship of Arcot: and this secured to him the assistance of the French. Chance gave him the protection of Murzafajing, grandson of Nizam-ul-Muluck, who, at the head of 25,000 men, was disputing with his uncle Nazirjing the right to the soubahship of the Decan; but who, won by the eloquence and awed by the influence of Chundasaheb, determined to postpone the assertion of his own claims, and to employ his troops in support of the claims of Chundasaheb.

A more formidable competitor to An'waro'dean could not have been found in Indostan. His preparations were equal to the sense which he entertained of his own danger and of the power of his rival. But the event was fatal to the nabob. The rivals met at Amoor, An'waro'dean was killed—*Thus* therefore fell An'waro'dean. He fell, not as the present nabob pretends, in fighting the battles of the English, but in fighting his own battles; in defence of his own dominions. His eldest son was taken prisoner; his army routed; and his youngest son, Mohammed Ally, the present nabob, saved his self by flight.

The consternation at the success of Chundasaheb was almost as great in Tanjore, as among the friends and dependents of An'waro'dean; and was the real motive which engaged Pertaub Sing to sign the treaty for the cession of Devi Cotah. The part which Mons. Dupleix had taken in the revolution at Arcot; the sovereignty of eighty-one villages in the neighbourhood of Pondicherry, given by Chundasaheb, as the price of that assistance; opened the eyes of the English to the ambitious views of the French, and inclined them to counterbalance the advantages which Chundasaheb had reaped from the French assistance; to aid, as far as they could aid, the son of An'waro'dean; and to procure him a yet more powerful assistance, by uniting in the same cause the rajah of Tanjore.

In the long contest, which succeeded between Chundasaheb and Mohammed Ally, and in the Mysorean war, which succeeded that contest, the rajah of Tanjore gave the most unequivocal marks of attachment to the English, and of friendship to Mohammed.

To his early avowal of these sentiments it was owing, that the siege of the capital of Tanjore was one of the first objects

of Chundasaheb. The rajah, unsupported by the English, who at that time were too weak to send more than twenty Europeans to his aid, protracted the siege as long as he could; gave time to Mohammed Ally, who had shut his self up in Trichinopoly, to prepare for a vigorous defence; and was at last compelled, by the payment of an immense tribute, to purchase a peace from that enemy, whom he could no longer resist.

Unshaken by these losses the rajah of Tanjore adhered to his friends. His country was always open to facilitate the communication between the troops of the nabob and his allies: he went farther; he sent three thousand horse and two thousand foot, under the command of Monacjee, the ablest of his generals, to the support of the nabob in Trichinopoly. To this general the nabob was indebted for ridding him of the only rival he would have had to fear, had not others been excited by his own imprudence. Chundasaheb, having endeavoured to seduce Monacjee from his duty, fell a sacrifice to his own artifice: he was taken by Monacjee, put to death by his order, and his head was sent to the nabob, who now, for the first time, saw the face of an enemy, who had kept him in perpetual alarm.

One other extract from the Introduction those of our readers who have not seen the book would not pardon us if we should omit.

Lally's next operation was the siege of Madras. Here again the fate of the India company hung on the conduct of lord Pigot. If Madras had fallen, with it must have fallen all our possessions in India. By lord Pigot's gallant and prudent behaviour the siege was raised: Madras was preserved: the greatest European force that ever appeared in that country was broken; and the fortunes of the English gained, for the first time, a decided ascendant over those of the French.

Lord Pigot did not neglect to improve this happy change in our circumstances. The English army immediately took the field, and pushed their advantage with unremitting ardour till the capture of Pondicherry left them scarce a rival in the East.

In the course of that arduous undertaking, innumerable inconveniencies had arisen, which might have proved fatal to the service. Much was to be feared from the incompatible claims of clashing jurisdictions: much from the frequent shifting of the command of the troops, which passed from Brereton to Coote, from Coote to Monson, from Monson to Coote again: much from disputes between the naval and military officers. Certain indeed it is, and greatly to the honour of all, that no contrariety of opinion did essentially hurt the service: all did their duty in a manner which reflected honour on their selves, and ensured success to the arms of their country. Yet let it be admitted, because it cannot be denied by any one acquainted with those transactions, that the conciliating temper of lord Pigot—of the man, whom
his

his enemies now represent as a man of violence — prevented many of these misunderstandings which had been but too much dreaded; and kept those which could not be prevented, from proceeding to extremity: let it be remembered, that the mildness of his temper, the sweetness of his manners, the integrity of his conduct, made him the reconciler of all differences, the center of union that gave energy to the whole.

When Pondicherry was taken lord Pigot had still a difficult part to act. The limits of authority between the officer commanding on the part of the king, and the governor acting on the part of the company, must ever be ill defined. And it is difficult to conceive an occasion where a conflict of jurisdiction might have been more fatal. On the one hand, it was natural for general Coote to wish to preserve this proud trophy of his military fame; it was meritorious in him to wish to hold something in his hands for the orders of the king, that might balance national losses in other parts of the world: on the other hand, it was natural in lord Pigot, as governor for the company, to wish to see Pondicherry demolished; it was politic to relieve the minister from the embarrassing choice of ceding it at the restoration of peace, to the detriment of the company; or of protracting, by a refusal to cede it, the restoration of peace, to the detriment of the state. At all events it was the duty of lord Pigot to prevent the French company from again lifting its head in India. It was a generous and a noble struggle between the two commanders. Lord Pigot prevailed: Pondicherry was raised to its foundation. By many it has been said, that in this lord Pigot exceeded the strict line of his authority. But it was not the policy of that time to sacrifice the spirit to the letter of an order; to argue with the cold caution of a special pleader on occasions which called for the boldness of a politician. At that time an honest man might go out of the beaten track to do something more than his duty: nor needed he to fear disgrace for having merited eternal gratitude.

Of the first section the title is, 'Orders carried out by Lord Pigot to Madras; its business, to state those orders with precision, to prove that lord Pigot did not stir a foot or a finger but in obedience to them; and that not any sett of instructions, given at any time, by any court of directors, on any occasion, breathe a spirit of purer humanity or of sounder policy.— It is, clearly proved in this section, that these orders were to be carried into *immediate execution*; that, in their execution, the council *were not to fail to concur with the president*; that, to ensure their success, the governor general and council of Bengal were directed to co-operate, *if the president and council of Madras should find it necessary*; and, lastly, that *opposition to them, or refusal to carry them into full effect*, was to be followed by *absolute dismissal* from the service of the company.

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The second section has for title, 'Measures adopted by Lord Pigot, for restoring the Rajah, and settling the Country of Tanjore in Pursuance of the Orders of the Company.' During the whole of this long and interesting section, lord Pigot appears to have kept steadily in view the great end proposed by the company. His lordship set out with endeavouring to engage the concurrence of the nabob in the execution of the orders. Disappointed in this view, we see him gradually proceed in the grand business of the restoration; and to persist in showing every consistent mark of attention to the interests of the nabob; in rejecting the violent measures, proposed by those identical men, who now accuse his lordship of violence. We see him acting in a manner to deserve what he gained, the *unanimous approbation* of the board; the grateful thanks of the company; and throughout, not more solicitous to execute the commands of the company, than anxious to execute them in the order and in the manner which they thought most likely to be effectual. We see him at last risk his government, his liberty, his life, to give permanence and stability to that system which he was ordered to re-establish; and uniformly acting in such a manner, that, on finishing the second section, every reader concludes, with his able advocate—'Thus far to say he is acquitted of any breach of orders, would be to do injustice to his lordship: thus far lord Pigot has a claim, not to the cold compliment of exculpation, but to the warmest testimony of applause.'

The third section treats, with the same clear reasoning, and the same convincing argument, of the 'conduct of lord Pigot in his disputes with the nabob and the members of the council.' To the nabob his lordship's conduct seems to be fairly related, and to be fully justified—With respect to the council, his conduct also, to our conceptions, is proved to have been strictly legal. The advocate of the noble lord proceeds next to convince the world, that the exercise of his client's legal negative power, could never have brought on the convulsion which followed; that it was the exercise of an illegal positive power, on the part of the faction, which *compelled* the president reluctantly, in a legal, regular way, to suspend two members of the board: and that what followed was the unavoidable consequence of the sedition and mutiny of the faction; was legal, was necessary. The section concludes with this spirited and manly passage.

'We must again recall to the reader's attention what we have before remarked. The legality of these vigorous measures will depend upon these plain and simple questions; "By the constitution

tation of government, is the president, or is he not, invested with the power of putting a negative upon every act of government?" "Has the council, or has it not, the power of doing an act of government without the concurrence of the president?" To both these questions we have already given plain and direct answers. We have, I think, proved the negative power of the president: we have, I think proved, that, without the concurrence of the president, the council has no power to do acts of government. This proved, it follows, that attempts to deprive the president of his negative power; to assume all the powers of government to a part only of the council, independently and exclusively of the president; that attempts to withdraw the officers and soldiers from their obedience to the governor and council; are acts subversive of government; tend to introduce anarchy and confusion; to excite mutiny and sedition. *These vigorous measures were therefore legal.* But though legal they were violent. Violent! was it violent to suspend the civil servants of the company, who subverted the constitution of the company's government? was it violent to order an officer, who excited mutiny and sedition to appear before the tribunal appointed by law for the cognizance of offences committed by officers? It was an act of vigour, but surely not of violence. But suppose, for the sake of argument, it were an act of violence; to whom must the blame be imputed? Who brought the contest to an issue? We have seen: it was the faction. Lord Pigot did nothing: he refused only to act. The faction acted. The faction signed the letter. That brought on the suspension of Stratton and Brooke. The faction signed the protest, dispersed the protest. That brought on the suspension of the others and the arrest of Fletcher. "It is strange, that the blame of these proceedings should be thrown on the man who was only asserting his legal right;"—and that only to a negative power—"which he could not give up without a breach of trust to his employers." In a word the remedy was strong; was, if you will, violent. But it was legal: but it was necessary. No medium was left. No man, not the severest censurer of Lord Pigot, has been able to point out any other possible mode of breaking the tyranny of the faction. It was legal, it was necessary, to suspend from the government, "those who had overturned all law, and all government:" to send to the tribunal of a martial court an officer who had violated martial law. But again, I repeat it boldly, this was an occasion where forms, and regular order, might have been disregarded. Moments there are in all governments when a good and a virtuous administration must disregard them. It has been excellently said of a minister, and may with equal truth be applied to a governor: "*He should be a bold man; a man who would have been a successful rebel, had not his virtues made him a patriot.*"

• Answer to Mr. Burke's Letter, second edit. p. 43.

The fourth and last section describes the conduct of those whom the advocate of lord Pigot clearly proves he has a right to call—the *faction* of seven. Its subject is, ‘the motives, the manner, the instrument of effecting what, as Mr. Stratton has well said, ought not to be called a *revolution*.’

The conclusion contains an apology for the work, which is the only part of the whole that strikes us as useless and unnecessary. It is like the strained politeness of a Chesterfield, which begs ten thousand pardons for conferring on you an uncommon obligation. Such of our readers who are fond of apologies, shall be gratified.

Some apology is due to the reader for this work: some perhaps for the stile; some for the length of it. There are who may think appeals to the public on questions like these, should be avoided. Perhaps they should. But to us no choice was left. The friends of lord Pigot were not the first to make the appeal. The agents of the nabob, versed in these literary contests, the friends of the faction, first sounded the alarm: they got possession of the daily prints. Then the press teemed with their *letters*, their *original papers*, their accounts of *secret conferences*, ere the friends of lord Pigot said a word.

There are, who may object to the stile: as sometimes too warm; as sometimes too contemptuous. To the parties concerned I owe no apology. I have not disturbed the ashes of the dead to give weight to imputed crimes to the living. I come with proofs in my hand; I suppose nothing; I impute nothing; I refer to no secret conferences; to no manuscripts in possession of an Indian prince. In a man supported by authentic documents, refuting the most groundless charges couched in the most illiberal terms, something may be allowed to the warmth of friendship. Something to a character, too stubborn to yield to the flimsy refinements of false delicacy.

In the Appendix, we find the vouchers on which this gentleman grounds his defence of lord Pigot. The difference in the facts advanced by the writer of this Defence, and by the opponents of lord Pigot, is not more material, than the difference in the nature of the proofs which each party has adduced in support of the facts respectively alleged. The opponents of lord Pigot are constantly referring to papers which may have been fabricated for the present purpose; to secret conferences; and to MSS. in possession of the nabob, which the antiquary would sooner covet as curiosities, than the lawyer admit as evidence.—To these whimsical authorities, the single, but solid defender of lord Pigot opposes the single, but solid evidence of the authentic documents published by that com-

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pany's orders, of whom lord Pigot is proved to have been a faithful servant.

So much for the present Eastern question—a question of more importance than is generally imagined, and which points at more than meets the vulgar eye.

‘To conduct this business, (as our author remarks, not with the coldness of a pleader, but with the warmth of an historian), to depose a governor; the civil servants of the company employ the army; thank the army; reward the army; give to the soldiers of that army *proper gratifications*; to the commander of that army a post which had been always intrusted to the civil governor. And what part of the army did they employ? Not Europeans; not troops enured to discipline; not troops who had no interest in frequent revolutions: but seapoys; but troops of the country; but troops who must wish for frequent revolutions; but troops whose obedience was secured only by the awful respect, with which they were accustomed to consider the great officers of the company. That charm is now dissolved. The prætorian band in the Roman empire; the Strelitz of Russia; the jannisaries of Porte; may teach us how dangerous it is to instruct an army in this species of political arithmetic. Thanked, rewarded, for deposing one governor; they will soon learn to merit rewards, and thanks by deposing another. The princes of the country will catch instruction; they too will learn to thank, and to reward an army, that may unite in expelling governors and councils, and factors, and all. They have taught a lesson which may, which repeated, in the natural course of events, must, end in the extirpation of the English name from the whole country of Indostan.’

So much for the different publications upon the present question.—True it is, that the last publication has experienced more of our attention than perhaps all the others. Do any of our readers ask the reason of this? It is because the ‘Defence of Lord Pigot’ *deserves* more attention than all the others—as it advances nothing which does not rest on the most respectable authorities, and appears to us to take the side of justice.—Should any of our readers doubt whether lord Pigot can boast the juster side, all who have seen this publication, must at least allow him to possess the better advocate; for the ‘Defence of Lord Pigot’ will continue to be read, when the late revolution may cease to be remembered.

If we consider this performance merely in the light of the argument of an advocate in favour of his client, committed to writing, as the practice is in Scotland, and, we believe, in France; and as the practice might, not improperly, be here, it is a work still more extraordinary.

On sir W. Draper's Defence of the Duke of Bedford,
Junius

(415)

Junius said, ' May God protect me from doing any thing that may require such defence, or deserve such friendship! '—Of the present vindication of lord Pigot we shall only add our prayer that, if we ever require such defence, we may find such friendship.

Conjectures on the Tyndaris of Horace, and some other of his Pieces; with a Postscript. By John Whitfeld, A. M. 4to. 2s. Richardson and Urquhart.

THE Tyndaris, who is the subject of this writer's conjectures, is the lady, to whom Horace addresses the seventeenth ode of the first book. She passes with some interpreters, they do not tell us upon what grounds, for a daughter of Gratidia. ' But this, our author thinks, is unlikely; because Gratidia is a Roman name; whereas Tyndaris, and her surly consort, Cyrus, were foreigners. Tyndaris was a Thracian; she was by condition a liberta; but of substance, and came to Rome in the retinue, he supposes, of Rhæmetalces [al. Rhimotalces] king of Thrace. She probably staid in Rome, and resided there, and was known at the palace. She certainly received a distinguishing mark of favour from thence, and we see she is addressed by Horace.'—These particulars he endeavours to confirm by a sepulchral inscription, found at Rome, which runs in these words, *Julia Tyndaris C. Julii regis Rhoemetalcis L. fecit sibi & suis, &c.* He imagines, that this Julia Tyndaris is the Tyndaris of Horace; that she was the real author of a Greek ode, beginning *Χαίρε μοι Πάριον*, translated by Lipsius (de Magnitudine Rom: l. 1.) and ascribed to Erinna; and lastly, that she was Horace's Thressia Chloe, his Chloe Sithonia, and his Venus Marina.—All this is possible; but the last conjecture, that Tyndaris was the Venus Marina, mentioned by Horace, is utterly improbable.

In the ode to Tyndaris there are many bold, figurative expressions, among which is *vitrea Circe*. Some commentators suppose, that *vitrea* only signifies *frail*, in opposition to the character of Penelope. Horace says, *vitrea fama*; P. Syrus, *vitrea fortuna*. Our author accounts for the epithet in this manner.

' One of the interpreters observes, that Horace proposes proper subjects to engage Tyndaris to write. It is rather more likely, that by *dices* Horace means, ' you have written.' He had been shewn some pieces of hers; where, in her own tongue, which was the Greek, she had applied to Circe some word or other equivalent to *vitrea*. Now, whatever he thought of the word, it was the height of good breeding in him to adopt

adopt it, and to return it to her again; as the university politely returned *fæminilis* to queen Elizabeth, when there was no such word in the Latin world.

Tenaci gramine, Epod. ii. 24. 'Horace, says Mr. Whitfeld, glancing over, at one view, all the derivations from the same theme, gives us *tenax* for *continuus*.'—Probably *tenax gramen* only signifies grass, which is matted or entangled by the pressure of those, who lie upon it.

Positosque vernas, ditis examen domus. Epod. ii. 65.

'The metaphor, says our author, in *examen* cannot be mistaken: but is this all that is remarkable in the line? No, certainly. Horace intended a good deal more. *Verna* means any rise, or growth of the spring, animal or vegetable. *Verno*, among other senses, signifies to swarm as bees do. By *positos*, Horace intends the pitching of the bees; and thus extending his metaphor, he throws its light back upon the opening of the line, where both the words have a double sense and second meaning.'

Horace, and most of the other classic writers, were very inattentive to the introduction and the close of their metaphors. It is hardly probable, that when he used the words *positos vernas*, he had any other idea than that of a number of slaves ranged before the fire. Horace uses the word *examen* in the same sense in other places: *examen poetarum*, *examen juvenum*.

Maritat, Ib. v. 10. 'Maritatio, says Mr. Whitfeld, is an old method of *grafting*.'—This sense, we apprehend, can have nothing to do with this passage, where the author is only speaking of uniting vines to poplars, for their support.

Advenam laqueo gruem, Ib. 35. 'Horace, as our author imagines, wrote, *captat gruem, advenam laqueo*.'—The author proposes several other conjectures, for which we must refer the reader, if his curiosity is excited by this specimen, to Mr. Whitfeld's performance.

At the conclusion he recommends the following books, as the most valuable productions of the present age. 'Of all the works of our days, and upon all accounts, the Death of Abel; the Messiah, and Noah, with Pamela, Clarissa, and sir Charles Grandison, best deserve the public attention and highest esteem.'

Pamela, Clarissa, and sir Charles Grandison, have extraordinary merit in their way. But the Death of Abel, the Messiah, and Noah, in our English translations at least, are written in a turgid style, filled with a profusion of glaring images, and affected thoughts; and are only calculated to vitiate the taste of every young and injudicious reader.

On the Doctrine of the Sphere, in Six Books. To which is added an Appendix: containing the Solution of a Problem, for ascertaining the Latitude and Longitude of a Place, together with the apparent Time. By the rev. George Walker, F. R. S. 4to. 12s. Boards. Johnson.

THE treatise which is here offered to the public, says this ingenious and accurate geometrician, was composed nearly in its present form about twelve years ago, but with no other view than to my own amusement in a science to which I have perhaps been too much devoted, and to remove from my own mind the obscurities, inaccuracies, and inelegancies which disgraced the doctrine of the sphere in every treatise on the subject which I had seen.' These expressions however may, perhaps, be thought to stand in need of some little qualification, by those who have read the masterly writings of Archimedes, Theodosius, Menelaus, and several others of the ancients, or even from the perusal of some of the moderns, who have written on this subject. Mr. Walker then informs us that his principal inducement to the publication of the work, was to accommodate the students who attended his lectures at Warrington, while he had no immediate view of quitting the mathematical chair, which he filled for some time, and, we believe, with no small degree of credit and usefulness. 'But this motive, he adds, being more of a private than a public nature, will not vindicate me in sending the work abroad. I can be justified only by the persuasion, that it will not be an unacceptable present to the lovers of pure geometry, to whom it is respectfully presented.' And his reason for that persuasion is, that 'the elements of the sphere, with the branches dependent thereon, have either been but imperfectly attempted in a geometric style, or been subjected to the slovenly hand of algebra.' We readily admit the acceptableness of this present to the lovers of geometry, who will, no doubt, have much satisfaction in the perusal of this treatise on a very abstruse part of that science, which is delivered in a very neat, methodical, and purely geometrical manner; and there is, perhaps, more of that subject here brought together, than is to be met with in any book written in a similar method. Not but that all or most of the parts, taken separately, may have been more fully treated by many other writers, as well as some curious and elegant parts which our author has not touched upon, particularly the spheric tangencies, and several subjects to be found in ancient as well as modern writers on the sphere. All of

which, with some parts which we have never yet seen discussed, would properly be comprised in what ought to be considered as a complete treatise on the sphere. Perhaps too, there might be found among the compositions of the moderns an entire tract more comprehensive than the work now before us, although not without some mixture of the algebraic mode of demonstration in its composition. But it must be confessed, that all those demonstrations are not algebraical, which have the appearance of it, by the use of symbols; as the reasoning may nevertheless be truly geometrical.—Mr. Walker proceeds, ‘The little Essay on Spherics of Mr. Simson of Glasgow, annexed to his edition of the Elements of Euclid, is, indeed, perfect in its extent; but the general doctrine of the sphere, which is the foundation of the whole, the geometry of spheric angles and triangles, together with the important science of projection, are wholly neglected by him; and even the trigonometry of spheric triangles, which is his professed object, is far from being complete, some of the most elegant and useful theorems being omitted. Had this masterly genius thought fit to have extended his plan, the present treatise had assuredly not seen the light.’ This observation on the plan and execution of the little tract on the sphere, by the late excellent Dr. Simson, professor of mathematics at Glasgow, we believe to be very just; but still think Mr. Walker’s book far short of a complete treatise on the subject in hand. ‘I have, not, however, says Mr. Walker, borrowed from him or any other author, unless so far as the mind is necessarily possessed of the ideas which the conversation with the writings of others excites, and directly from Mr. Simson in the alter of the 13th prop. book iii. and in my first book from Theodosius. To what degree I have been assisted by the latter author, I am unable now to remember.’ The last reference seems to have been misprinted *first book for second book*, which is mostly, if not wholly from Theodosius; and we are of opinion, that our author either has a better memory than what is hinted in the last sentence, or that he had read Theodosius but very lately before he composed the second book of his work.—Mr. Walker then proceeds: ‘The first proposition of book the viii. led me to the demonstration of every theorem in spheric trigonometry, and with that ease and perspicuity which, without its aid I should have despaired of, in propositions of so difficult a nature. It does, indeed, of itself at once reduce all spheric trigonometry to plane.’ The curious and useful property contained in this proposition, we have not met with before, but we think it new, as well as some

some things in the fourth book on the orthographic projection. The theorem is this: "If there be a spheric triangle, and a plane quadrilateral figure be formed, two of whose sides are the secants, the other two the tangents of two of the sides of the spheric triangle, and the angle comprehended by the secants be measured by the spheric base; the angle comprehended by the tangents shall be the measure of the spheric angle, opposite to the base; the diagonals of the quadrilateral shall intersect each other at right angles, the segments of the diagonal joining the angle of the secants, and the angle of the tangents shall be the secant and tangent of the spheric perpendicular, drawn from the vertical angle to the base; the angles which this diagonal makes with the secants shall be measured by the spheric segments of the base, and the angles which this diagonal makes with the tangents shall be the measures of the spheric angles which the perpendicular makes with the sides." By means of such a plane figure, every requisite in spheric triangles is easily computed, and our author finds it to be of great use to him in deducing the general theorems in spheric trigonometry.

Though there should be no other merit to recommend the present treatise to the student, its utility will probably be acknowledged in the construction of the solid figures, wherever they are required. If in this hope the author be mistaken, his time has indeed been ill-employed; for the first contrivance, and final preparation of these alone, has been much more fatiguing than all the other work besides. We agree with Mr. Walker in opinion of the usefulness of such folding figures, to be raised up and put into proper positions, which are described in the work to represent the solids they belong to; they serve much to assist the imagination, and to convey just ideas to the learner. These schemes of Mr. Walker are simply, yet ingeniously contrived, and well adapted to answer the purpose intended.

The title sufficiently shews the divisions of the work, and the parts contained in each; on them we have in general to remark, that they are all treated uniformly in the same masterly manner, the method of arrangement clear and distinct, and the demonstrations purely geometrical and very elegant. We also much approve of the author's method of dividing spheric trigonometry into cases according to the *data* rather than the *quaesita*, which had been the usual manner, to the needless and confused multiplication of cases. On the whole, we esteem this treatise as a valuable acquisition in the scientific part of the geometry and trigonometry of the sphere.

We sincerely wish it were consistent with justice to speak as well of the Appendix annexed to this work, as of the work itself. This Appendix is said to contain the solution of a problem for ascertaining the apparent time of an observation, together with the latitude and longitude of the observer. This solution has for its principle the change of declination in a celestial body during a given time; the object therefore is the determination of the declination of the body, at the time of observation, to the last degree of precision. To the solution Mr. Walker first premises this 'lemma, the ratio of the excesses of the versed sines of three arches of a circle, together with the excesses of the arches themselves, being given; the arches are required.' Having, by an ingenious solution, determined the requisites here demanded, he applies that determination to the solution of the principal problem itself, which is this; 'Given three altitudes of an heavenly body, together with the times elapsed between the observations; to find the latitude, the declination of the heavenly body, and its distance from the meridian at the several times of observation.' The solution of this problem is then given in a full and ingenious manner; but the analysis of it is of such a nature, as to require too much room to explain it properly; and therefore, for farther satisfaction on that head, we must refer to the book itself. It may, however, be observed, that the theory of the problem, and its solution, require several other data and principles besides those beforementioned, which are to be partly only guessed at or assumed near the truth; so that the solution turns out no more than an approximation to the just answer, and of a very tedious and intricate nature too. The author hints that this method of determining the longitude, viz. by the change in declination, may perhaps be preferable to the present lunar method, viz. by the change in distance, and therefore deserving of public notice. We cannot be of this opinion, however, for the reasons contained in the following observations: first, the sun, as a celestial object, is out of the case, on account of his very slow change of declination, when, as the author observes, 'the whole is but a speculative nicety; for it is not to be expected that even at land, and with the best instruments, the altitude of the sun can be observed with that accuracy, as to determine the longitude of the observer from this problem.' And when the moon is the object, the problem will determine nothing at all, neither the latitude nor longitude, nor the moon's declination with accuracy, as the change in declination cannot be found under an unknown meridian, nor the time when she will be on that meridian, because the right ascension will not be known; consequently,

sequently, the apparent time at the observation cannot be known. But if those things *could* be determined by this method, it would still bear no kind of comparison with the other, either in point of expedition or accuracy: for the mean change in distance is almost four times as great as the mean change in declination, and of course the observations will admit of an error four times as great; whereas the former will admit of almost four times the accuracy of the latter on another account, namely, that the limbs of the sun and moon, or that of the moon and a star, are so much better defined than the horizon of the sea is; and it is abundantly proved, by experiment, that plumb lines and levels cannot be used at sea on account of the motion. The prolixity would also be intolerable, especially as perplexed by the number of cases and varieties which would attend it, according as the declination increases or decreases, as the altitudes are east or west of the meridian, or as some are on one side and the rest on the other: add to these the intricacy of the increments of latitude between the observations, which will sometimes be north, and sometimes south; include then the intricacies of parallax, which Mr. Walker has never once taken into the account. For all which reasons, we have not the least expectation that this method can ever be brought into any useful degree of practice at sea.

A Treatise on Building in Water. By George Semple. Illustrated with 63 Copper-Plates. 4to. 1811. J. Taylor.

THIS work is divided into two principal parts, treating on various subjects. Each of these parts are subdivided into a great number of chapters and sections, sometimes perhaps rather unnecessarily. Indeed, the work is rather confusedly put together, being a promiscuous assemblage of anecdotes, conversations, directions, journeys, observations, and extracts from books, and the diaries or journals of the author, who appears to be a plain, well-meaning man, but little accustomed to books, and still less to writing. However, he does not seem to want good sense, nor honesty and industry in his profession, which is that of a builder in general. Of the Essex bridge at Dublin, in particular, which is the principal subject of the book now before us, he treats in a plain, simple style, and in a kind of chronological manner. Mr. Semple delivers the principal matters in the first part of his book; from this it appears that of two of the old stone bridges at Dublin, viz. Essex-bridge, and Ormond-bridge, the foundations of the piers had barely been laid on the bed of

the river, which being composed chiefly of loose sand and soft mud, the current and floods of water had gradually undermined, and brought some of them into a ruinous or dangerous condition, inasmuch, that of Essex bridge a great part of one of the arches and a pier had fallen down, and interrupted the passage of carriages over it. The corporation having procured several schemes and proposals with estimates, for the repair of the broken arch, some of them with stone, and others with timber, they became the subject of general conversation; and, in accidental discourse, a gentleman asked the opinion of our author, who seems then to have been but a private builder or architect; after a little reflection, he answered, that he apprehended there was no difficulty in making an effectual temporary repair with timber, and that he believed it might be done within ten days, for about one hundred guineas. This sum being but one fifth, and the time one fifteenth of those of any of the proposals or estimates, the conversation was mentioned to the magistrates of the city, who presently after requested Mr. Semple, to undertake the repair, which at length he complied with, though reluctantly, and performed the work in the time and for the sum he had at first mentioned, and that in a manner so much to the satisfaction of his employers, that they soon requested him to undertake the erection of a new stone bridge instead of the old one. This proposal at first startled him, as he was but little acquainted, either from theory or practice, with works of that kind, especially the laying of such foundations and building in water; on which account he was unwilling to engage in it, and the more so, as he was then pretty fully employed in the building of several houses. However, being much urged and encouraged to this undertaking, he at length complied with the requisition, and promised to build them a bridge in two years, for twenty thousand pounds, that should last as long as the little adjacent mountain called Sugar-loaf-hill. And what is rather uncommon, he fulfilled this promise, having built the bridge in the most substantial manner, for within a very few hundred pounds of his estimate, and opened it within a few days of the time promised. As he had the most part of his business to learn, he experienced great trouble and delays from that as well as from the natural difficulties attending the situation and circumstances. However, with great application and industry he surmounted them all. And as he has pretty fully narrated all his proceedings, both the successful cases and those which failed, and particularly described the several methods used in the whole process, the book may afford many useful lessons to young artists in this branch of architecture,

ture, who will also learn some things from the cautions and advice which the author gives in some of the observations which he has made.

Mr. Sample's unaffected manner of relating his difficulties and endeavours, &c. is not unentertaining.

I had on many occasions before, says he, felt a great desire to acquire knowledge in difficult matters of art and science; and whenever they grew easy and familiar to me, I could no longer perceive in them the charms which had before captivated me. Interest alone could never sway me in these researches and pursuits; but from my earliest days I had entertained a notion, that the greater the difficulty, the sweeter the conquest. In short, that subject took firm possession of me; and I applied myself to search my books, of which I then had a fine and valuable collection, and I found in them numerous and elegant designs; but as touching the laying a foundation in deep and rapid rivers, all the authors were in a manner silent.

This deficiency in so many excellent authors, greatly amazed me; and in hopes of procuring better instructions, I settled my domestic affairs, and went to London, where I procured about 40l. worth of books, plans, &c. which I ordered to be sent after me, and returned home within the compass of fourteen days, full of hopes that, by their assistance, I should be able to pick out something for my purpose; but after I had attentively perused them, I found myself in the same situation I had been in before.

I cannot describe the indignation and sorrow I felt, at finding an art of such public utility, as that of building bridges confessedly is, so shamefully neglected: however, these books furnished me with many useful hints, and observations, some few of which, I shall give for the improvement of the young student, and as necessarily connected with the subject, I am treating.

And again:

In this distressed situation I had frequent recourse to my books, all of which could not afford me any sort of encouragement, saving what I have already laid before you: they told me, indeed, to make an inclosure; and so might they tell a man, that to measure time, he must make a clock; but what would that avail to a man that had never made nor seen any kind of machine for that purpose?—However, I proceeded to form my plan of the bridge, in projecting of which, I found myself most plentifully stored with precedents, and yet after all (in justice to Mr. Labelye) I must declare that Westminster bridge deserved the preference; therefore (save only in some particulars) I took it for my precedent.

However, our author soon found it necessary again to visit England for farther information, from whence he returned to

Dublin much disappointed; but afterwards entertained the most sanguine hopes of success from perusing the 4th volume of the *Hydraulic Architecture*, by Colonel Belidor.

In digging the foundation of one of the piers, a very curious accident happened, by which it was discovered that in the thin interstice between a stratum of clay or loam, which extended under the whole bed of the river, and the solid stratum of rock immediately beneath it, the sea-water found a passage without communicating with the waters of the river. This singular discovery we cannot avoid extracting in the author's own words, and hope the curiosity will be an excuse for the length of the extract.

Having got some part of the north end of the pit sunk down to about ten feet beneath low-water mark, and quite free from water, except some small quantity that soaked from the bed of the river, which was then about the same space above us, and that we conveyed into the S. E. corner for the screw-pump; the men that were sinking for the land abutment perceived one spot in the ground that grew very wet, but did not much regard it; but in sinking the next spade which was about a foot deeper, when they had laid open that wet spot, we were all greatly alarmed by the very strong boiling up of the water just in that place. I immediately called for one of the boring-pipes, and had it drove down to the rock, and the top of it was 32 feet above that floor, on driving of which the boiling entirely stopped. This gave us some spirits, and the men went on with their sinking that floor, but at this time the tide was at ebb; but when the next tide rose to about six feet, it began to boil over the head of the pile, and increased in force as the tide rose, and so greatly wet the work, that we found it advisable to plug up the pipe, and so we continued to hurry on the work, without taking any farther notice of the boiling, except looking on our jetteau as a matter of curiosity, which during the time of high-water and after it, when we would pull out the plug, would play upwards of a foot above the head of the pipe with great force.

The rev. Dr. Hudson, who was a very curious and constant observer of our proceedings, came to the work the next morning, and I brought him with several other gentlemen to the work, to see our curious jetteau: he called for a glass, and they all tasted, smelled and attentively observed its colour. They then dropped a piece of silver into the glass, which was soon turned to a dark yellowish colour; and at length, they all concluded that it was a mineral spa, and advised me to send directly for Dr. Ritty, for whom I went myself, and he cheerfully came with me, the gentlemen waiting for us: he tried all the before-mentioned experiments over again, and acknowledged, that it seemed very like the water of Swaddling-bar; but concluded,

cluded, that any sea-water that partook of putrid water, running from a foul sewer, might have the same effects that had, and he desired me to send some of it home with him, which I accordingly did.

This affair engrossed my whole attention, and put me upon making the following experiment. I then had two other similar pipes drove at ten feet distance from it to the east and west, and I bored them in the like manner at low-water, and as the tide came in, I found the water rise in all the three pipes exactly alike, and at or soon after high-water, they all played together when we took out the plugs, near a foot above the heads of the pipes, which were all on a level; and as the tide fell, they abated in their force, but never sunk lower than the tops of the pipes, which as I said above, was $3\frac{1}{2}$ feet higher than the bottom of the pit, and consequently $7\frac{1}{2}$ feet under low-water mark.

The next morning Dr Rutty, and Dr. Hudson came to the work, where they met the gentlemen that were there the day before, and he, Dr. Rutty, then assured us, that it was no species of spa-water, but he believed, a large body of subterraneous water, that ran along on the surface of the rock, and communicated with the sea-water, and partook also, of the foul waters of the bed of the river and the sewers. He then produced us as much salt as would cover a shilling, which he said, he had extracted from one pint of that water, which was not near so much as a pint of sea-water would produce; and concluded with giving me this friendly and useful caution, "take great care that you do not let that water break up upon you, for if you do, you will never conquer it."

This opinion of Dr. Rutty's corroborating with my own, it was instantly circulated among all the men in the work. They all unanimously joined in exerting themselves to the utmost of their abilities; for that water alone, was not the cause of our anxiety, as we were at that time thirty-one feet deep under the surface of the pavement, which was within ten feet of being perpendicular over us, and all being made ground, with a fine sea sandy bottom, which notwithstanding all the precautions we had taken in sinking and shoring up our breast-work, we well knew, that if the smallest quantity of water should then get into the pit, it would most assuredly sap and soften that fine sand, which together with the continual shaking of the ground by the carriages, would render it impossible for us to prevent its bursting in upon us, and in all probability pull in the corner house along with it.

Hereupon we agreed, that it would be best and safest for us to desist from sinking any deeper, though that was no small disappointment to us, as we then had thoughts of going down to, or very near the rock, nor otherwise had we any difficulty to encounter with in accomplishing it; for the floor we were then levelling and clearing out next to the bank, was perfectly free from

water,

water, except what little sprang up with the three pipes; but remembering Dr. Ratty's caution, which I knew to be well founded, I proceeded with all possible expedition to make the masons secure the bottom of the breast-work.

Sept. 23. The masons began to lay the thorough foundation, but particularly to secure the bottom of the breast-work, which extended about 15 feet from the bank, and in the mean time the labourers were clearing out and levelling about 20 feet more, which being just accomplished they were hurrying in stones to be ready for the masons, except one man, who was left to throw out and level some small matter which they left undone; but all the alarms and frights we had met with, were nothing to a fresh discovery which that man first observed; the floor (which was clean, smooth, and dry) opening, I was instantly called, and when I got on the spot, could clearly perceive the ground swelling up and opening, and it soon extended to about the length of ten feet, turning rather southerly at the well end, and the crack or opening was about three or four inches wide in the middle. The tide was then about ten feet high, and in the middle of the crack we found the water beginning to spring up, which gently increased to about a foot diameter, and sprang pretty fast. I called for another pipe of the same length, and had it drove down in the centre of the ebullition, or boiling up, till it came to the rock, and having ~~plugged~~ and cleared it as before, which eased and gave it vent, we found the water rise up, and in fact the very same sort as came up in the three former pipes, and to the same level, although this pipe was 17 feet to the south of them; and we plugging up this pipe also, the men did all in their power to get in stones and mortar ready for the masons, and in the mean time the water that sprang up through the crack rose 18 inches deep in the lower part of the pit; but providentially we then had the masonry built above six feet high against the bank; but when the ebb came it desisted, and we soon got out the water, and laid the largest and flattest of our stones upon the crack, spreading some litter under them, and before the next tide had that part of the foundation almost as high as the other; for, from the time of our getting the bridge taken down to high-water, we wrought both night and day, without one minute's intermission, as we had two sets of all sorts of men that relieved one another alternately every eight hours, not excepting even Sundays, when our urgent occasions required it: yet, notwithstanding we had luckily conquered that subterraneous water at so critical a time, it never failed every tide, whilst we wrought in that pit to contribute greatly to the increase of the pump-men's labour; but as we wrought with unremitted perseverance and great expedition, we most fortunately prevented its bursting up upon us. And of this I am well assured, that if we had not that instant loaded that opening of the ground, the subterraneous water would certainly have broke in upon us, and if it had, there could have been

no kind of possibility of ever building a substantial bridge in that place, considering the condition that every thing was then in, and so many thousand pounds worth of labour and materials would have been totally lost, and our then hopeful projects entirely at an end, as Dr. Ruttie had told us.

Leaving the curious to make their own reflections on the above mentioned singular phenomenon, we shall only observe, that the bridge is built exactly after the model of that at Westminster, both in the figure and proportion of the arches. But the foundations are more substantially laid on or near the solid rock, to which the workmen digged in large batterdeaux, which inclosed half the breadth of the river at once, and in which the foundations were laid dry and at leisure. It does not, however, appear in what manner the walls above the hances of the arches are built up, whether solid or hollow with counter-arches. It is, indeed, our opinion, that there is far too much loading above the arches; and that if it were necessary that the pavement should be so high for the convenience of passage, and on account of the adjacent streets, we think it would have been best to have raised the arches higher, or perhaps to have made but three larger arches instead of the five smaller ones of which it now consists. This method would have been more graceful, strong, and convenient for the navigation under the arches, as well as have saved perhaps one third of the expence, as there would have been only two piers instead of four, and much less masonry above the arches.

The second part of this work is rather more methodical and better written than the former. It is chiefly employed in directions for laying foundations in water for all kinds of works or purposes, and raising them above the surface of the water. The author's general method is this: he surrounds the space intended for the foundation, by a batterdeau, either single, double, &c. according to the extent or the depth of the water, made of grooved piles driven down and fitting into each other, and well strengthened and kept together by cross braces, &c. This case is then filled up with small stones, gravel, sharp clean sand, and finely powdered lime, thrown in promiscuously so as to mix equally together: this composition, the author says, will soon cement, harden, or petrify, into a compact substance as hard and firm as an entire rock; and therefore be abundantly sufficient to support the superstructure even after the timber which forms the case is rotted and fallen off. For the proper execution of all the parts, he gives very particular directions, illustrated by cases of many kinds of works for different purposes, and of various sizes and depths of water, and with plates of the several upright and horizontal sections, which

which are very numerous and distinct, conveying clear ideas of the methods of putting the several parts of the work together.

Mr. Semple may be sometimes led into errors, for want of a sufficient knowledge of the mathematical principles of mechanics, as where he treats of the force and pressure of water against different figures, or of the height and breadth of a bridge in proportion to the depth of water, or of the proper thickness of the piers; but as far as experience and common good sense will lead with certainty, he seems to have proceeded with success, and laid down many useful and valuable directions for building under water.

A Harmony of the Evangelists, in Greek; to which are prefixed Critical Dissertations, in English. By Joseph Priestley, LL.D. F. R. S. 4to. 14s. Boards. Johnson.

IF we could divest ourselves of all the prejudices of education, and read the writings of the four evangelists with absolute impartiality, we should be struck with the simplicity, and, at the same time, the majesty of their narrations, the sublimity of their doctrines, and the purity of their precepts; we should find a thousand incontestible marks of their integrity, and should naturally conclude, that to frame a system of morality, surpassing the wisdom of all the philosophers and legislators of antiquity; to feign the life and actions of a Messiah, exactly corresponding with the various predictions of the Jewish prophets; to represent the Deity under the most endearing, honourable, and exalted character; to give us a prospect of a future state, perfectly coinciding with our most refined ideas of infinite wisdom, power, and goodness, is a scheme, which four poor, illiterate men were no more able to invent, than they were to create a world.

Though they wrote at different times, and in distant places, and have evidently pursued their own plan in the choice and arrangement of their materials, yet they are perfectly consistent in every essential article. Their variations are such only as would be found in the memoirs of a man's life and actions, written by any four eye-witnesses of the strictest veracity. The evangelists seem to differ, because they select and combine different circumstances, and present the reader with different views of the same transactions. But their general uniformity in matters of importance is a strong presumptive evidence, that their histories are founded in truth.

As the subject of which they treat is of the highest importance, a number of ecclesiastical writers have attempted to bring

bring their several narratives into one view, and to range our Saviour's actions and discourses in the order of time.

In the execution of this design almost every one has varied from his predecessors. There is indeed a great number of incidents in the gospel history, which cannot be confined to any particular period. In these cases harmonists have followed their own judgement or caprice: and it would be difficult to determine, which of their opinions is the most reasonable.

Oslander, among the more ancient harmonists, and Dr. Macknight among the modern, proceed upon a supposition, that all the evangelists relate every thing in chronological order; and that all those incidents, which differ in but one circumstance, though they agree in many others, were distinct, and must be referred to a different time; justly alledging the probability of our Saviour's having repeated the same discourses and miracles; but not considering the improbability of these discourses and miracles being attended with a multitude of the same external and accidental circumstances. The harmonists, who have pursued this plan, make no difficulty of repeating such an incident, as that of our Saviour's driving the traders out of the temple †, as often as they have occasion for it; on which Dr. Priestley observes, that, by the same rule, we might make more than one baptism of Jesus, more than one institution of the Lord's-supper, more than one crucifixion, and more than one resurrection.

Some writers of harmonies adopt the order of the history, observed by one of the evangelists, transposing the rest, wherever they judge it necessary. Sir Isaac Newton, and before him Lamy, thought the order observed by Matthew and John the most authentic, because they were eye-witnesses of the things they have related: for which reason they transposed Mark and Luke. On the other hand, Le Clerc, Whiston, and others, follow the order of Mark and Luke, because they agree between themselves in most particulars, and are not inconsistent with John; and because Luke in his preface affirms, that he wrote *κατά τάς*, in order: but then, because this makes it necessary to transpose Matthew in places, where he has expressly ascertained his own order, Mr. Whiston has taken a very singular method to obviate the difficulty: supposing that Matthew's gospel was originally composed in the order observed by the others, but that, through some accident, it has been totally disturbed from the beginning of the fourth chapter to the end of the thirteenth.

* Oslander died, 1552.
John. ii.

† Matt. xxi. Mar. xi. Luk. xix.

There are other harmonists, who do not approve of the order observed by any of the sacred historians, but transpose their narratives without restriction, notwithstanding the parts of the history, which they separate, are connected by expressions, that apparently determine the facts to have happened at the times, and in the order assigned.

The author of the present Harmony has printed in a larger character what appeared to him to be the most authentic, and the most circumstantial account of every important incident, collected from all the gospels promiscuously, and the parallel passages, in a smaller type, and in separate columns.

His plan, as he informs us, was suggested by reading Mr. Mann's *Dissertations on the Times of the Birth and Death of Christ*. Finding in this treatise some fundamental errors in all preceding harmonies rectified, and the general outline of a quite new and better harmony laid down, I was led, he says, to consider the subject with some attention, and immediately set about the scheme of a harmony on his principles. And though, in the prosecution of this work, I was led to depart from his disposition of many particular events; yet a variety of additional arguments occurred to me in support of his opinion.

The supernatural inspiration of the evangelists has been generally admitted. But our author thinks, that this hypothesis is not supported by fact, and must therefore be given up. For he is persuaded, that in the course of these observations it will appear, that transactions unquestionably the same are related with circumstances, that are absolutely incompatible; and that, in spite of all the ingenuity in the world, their perfect consistency, and consequently the high notion, commonly entertained, of the inspiration of the writers, is indefensible.

In this point he seems to be so perfectly satisfied, that he says, by giving up the opinion of the inspiration of the evangelists, as writers, we gain two very considerable advantages. The first is, that we place the gospel history on the same unexceptionable footing with other credible histories, resting on independent testimonies, in consequence of their agreement in all things of importance, and appearing to be independent of each other, by their disagreement in things of no consequence. In the second place, by this expedient we disencumber the evidence of the gospel history of many objections, insignificant indeed in themselves, but rendered of the greatest magnitude, and ever absolutely insuperable by our professing to maintain the plenary inspiration of the Scriptures. In a word, we secure, in the most effectual manner, the evidence of all the im-

portant facts in the gospel history; and the rest will either follow of course, or their credibility may be safely neglected.

To this Harmony the author has prefixed a number of Critical Dissertations, On the Time of the Birth and Death of Christ, on Daniel's Seventy Weeks, on the Length of the Reign of Xerxes, with an Extract on that Subject from Mr. Lauchlan Taylor's Essay on the Revelation, on the Duration of Christ's Ministry, on the Order of the principal Events in the Gospel History, &c.

In his Observations on the Birth and Death of Christ, for the former, he fixes on the year 7, before the commencement of the common Christian æra, or the year of the Julian period, 4707; and for the latter the year 29 of the vulgar computation, and of the J. P. 4742, in the consulship of the two Gemini. St. Luke indeed says, that when Christ was baptised, he was *about* thirty years of age. This our author thinks is by no means a definite expression, and may well enough agree with his baptism falling on the 28th year of the vulgar æra, as he would then be thirty-five. But the point, which he has more particularly laboured to determine, is the duration of Christ's ministry.

Sir Isaac Newton, in his Observations on Daniel, says: 'the Christians who first began to enquire into these things, as Clemens Alexandrinus, Origen, Tertullian, Julius Africanus, Lactantius, Jerom, Austin, Sulpicius Severus, Prosper, &c. and as many as placed the death of Christ in the 15th or 16th of Tiberius, make Christ to have preached but one year, or at most but two. At length Eusebius discovered four successive passovers in the gospel of John, and thereupon set on foot an opinion, that he preached three years, and an half, and so died in the 19th of Tiberius.'

This opinion is now generally prevalent. However, it appears, that Eusebius had a very different idea of the distribution of the events in the gospel history from our modern harmonists. He says, Hist. xiii. 24. "It is evident, that all the acts of our Saviour related by Matthew, Mark, or Luke, are those that followed the imprisonment of John, and were comprized within the space of one year; and that John enlarged the history, by taking in the events, which preceded the imprisonment of the baptist." Eusebius therefore throws that business into one year, which the generality of harmonists distribute into two or three.

Yet notwithstanding the sentiments of the Christian fathers, cited by sir Isaac Newton, and those of Justin Martyr, Tatian, Ammonius, and others, sir Isaac himself has extended the ministry of Christ so as to comprehend in it five passovers. And

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when Mr. Mann modestly proposed the original hypothesis of one year, he surprised the whole Christian world; and very few, if any, adopted his opinion.

Our author briefly recites the evidence which the latter has produced, and then subjoins the following additional arguments, in support of the notion, that Christ preached only one year and a few months.

1. Some very short periods of our Lord's public ministry appear, according to the accounts of all the evangelists, to have been very full of business. He seems to have been almost incessantly employed in teaching, in healing great numbers of diseased persons, and performing other miraculous works; and from the manner in which the evangelists describe his usual way of life, it should seem that the greatest part of his time was thus fully employed. He continually went about doing good, making it *his meat and his drink to do the will of his heavenly Father*.

If, now, our Lord had passed three or four years in this manner, and the twelve apostles had also been teaching and working miracles in six different places for the space of a year or more, in that small country, and the seventy also in thirty-five places more, for the same space of time, as is generally supposed; such a number of miracles would have been performed, as we cannot but think, must have exceeded every proper purpose of them. Either there could have been no unbelievers left in Judea: or, if the tendency of the miracles had been to exasperate, such a resentment would have been raised in the minds of the Jewish rulers, as, without a greater miracle than any of the rest, could not but have terminated in his death long before. For my own part, instead of thinking a single year not to have been sufficient for the purpose of our Lord's mission, I rather wonder, considering in what manner he spent his time, that the incredulity of the people could hold out, or that the malice of his enemies could be restrained so long as one year.

Considering the violent prejudices, that such a people as the Jews must have had against the pretension of a Messiah, who made the appearance that Jesus did, one may indeed imagine, that the bulk, or the more depraved and worldly-minded of them might withstand the evidence of miracles performed in one year; but hardly any degree of incredulity can be supposed to have stood out against the thousands, and ten thousands of miracles, that must have been wrought upon the common hypothesis.

2. It is also more easy to account for the prejudices of the apostles, and their ignorance of the true nature of Christ's kingdom, even at, and after our Lord's death, on the supposition that his ministry was of a short, than that it was of a long duration.

3. If

3. If our Lord really preached three or four years; and consequently if the evangelists have sometimes passed over all the events of whole years at a time, is it not surprising, that none of them should ever connect those very distant parts of their narrative by such phrases as *the year following*; *after one*, or *after two years*, &c. &c? The *seasons of the year* are sometimes particularly distinguished, and we find the exact number of *days* that intervened between two events carefully noted; but nothing that implies such chasms as are commonly supposed to be in the evangelical history. Their usual transition, *after these things*, or *afterwards*, cannot be construed to mean *after a year or two*.

4. If Jesus had been preaching and working miracles, both in Judea and in Galilee, almost a year before the death of John the Baptist, agreeably to the common hypothesis, Herod, who reigned in Galilee, could not but have heard of him; and therefore could not but have known that he was not John that was risen from the dead, as in Matt. xiv. 1. Whereas, if we suppose that Jesus had preached only a few weeks before the death of John, we may imagine, that, engaged as Herod was in a multiplicity of business and pleasure, he might not have heard of him till that time; and therefore might, with some plausibility, conjecture, as he did, that he was John risen from the dead. This argument appears to me to be almost conclusive against the common hypothesis.

5. All our Lord's journies that the evangelists give us any account of, agree in so many circumstances, that they are evidently the same, and are supposed to be so by all harmonists. Now since these four historians have selected very different events in our Saviour's life, is it not surprising, that all his journies to Jerusalem make no more than four; three of which, at least, every pious Jew was obliged to make in the compass of every year? Our Lord must have made that journey three or four times as often, in three or four years, and it may well be supposed that something remarkable must have happened in several of them, besides those four. John, who supplies many of the deficiencies of the other evangelists, only makes up the number of them to four. He supplies many new discourses, and new incidents, but no more journies to Jerusalem than those above mentioned.

If we read the history of the evangelists with attention, we shall find several small periods of time, as was observed before, exceedingly crowded with business, particularly a week or two after his appearance in Galilee, after the first passover, and a week before his death. If only a month or two of the year were spent in this manner, all the business that is recorded in all the evangelists might have been transacted in it; so that, even upon this hypothesis, we must suppose great omissions in our Lord's history, according to the testimony of John.

It may be objected to this hypothesis, that in John vi. 4. we read, 'the passover, a feast of the Jews, was nigh.' But it

is observed, that John cannot be supposed to have expressed himself in this manner, because he had mentioned the passover in ch. ii. and even related several of the events of it; and therefore could not imagine, that his readers would want an explanation of the term in that place. Ger. Vossius, therefore, and other critics, would read, "a feast of the Jews was nigh," presuming, that the word *passover* was first added by some person or other, as a conjectural explanation. The ancient fathers could never have supposed, as they did, that Christ preached only one year, if this third passover had been expressly mentioned in their copies of this gospel. Irenæus, when he collected all the evidence he could against this opinion, which had been maintained by Valentinus, would not have omitted this passage, if *πασχα* had existed in his copy. Vide l. ii. c. 39. And, if Eusebius had ever seen this word, he could not have supposed, says our author, 'that all the events mentioned by Matthew, Mark, and Luke were comprized within the space of one year.'

The greatest objection, that can be made to this hypothesis, arises from the supposed impossibility of crowding the business of the evangelical history into the compass of a year, or a year and a few months. To answer this objection the more effectually, the author briefly recites every material circumstance in the life of Christ, and gives us a computation of the time, which in his opinion, was necessary for his travels, his preaching, and his continuance in different places. The result of which is, 'that one year was abundantly sufficient for all the events recorded in the evangelical history.'

There are many valuable observations in this work, which the limits of our Review oblige us to omit. Dr. Priestley is an ingenious writer; and as he is not restrained by any human formularies, he gives free scope to his pen, and attacks whatever notion he conceives to be erroneous, without fear or reserve. This freedom of speculation has either directly or indirectly been of infinite service to Christianity; and therefore her judicious friends are never alarmed at the sight of a champion, who shakes the pillars of orthodoxy.

This Harmony is printed in Greek; but for the sake of common readers, the Observations, and the Harmony in English, accompanied with illustrations of difficult passages, is sold without the original.

A Dictionary Persian, Arabic, and English; to which is prefixed a Dissertation on the Languages, Literature, and Manners of Eastern Nations, by John Richardson, Esq. F. S. A. of the Middle-Temple, and of Wadham College, Oxford. Folio. 5 l. 5 s. Murray.

THE real lovers of learning and philosophy must receive sincere pleasure from an attempt to trace literature to its source, and to make the East as well as the West contribute her share to the general improvement. With peculiar satisfaction we announce the appearance of a work which tends to promote this purpose; a work much desired, and long expected; the design of which has been undertaken, abandoned, resumed, by men of equal industry and abilities; and which the unwearied labours of Mr. Richardson have at length brought to a conclusion.

By a fatality which eludes explanation, the best and most useful dictionaries in almost every language, have been undertaken and executed by private persons, unaided by the protection of government, or the assistance of public societies. The French Dictionary of Furetiere is by many preferred to that of the Academy: the laborious and successful exertions of Dr. Johnson are well known; and there is little doubt that posterity will rank the present work with the approved productions of these celebrated writers.

When we consider the difficulties which Mr. Richardson must have struggled with in carrying on this extensive undertaking—the vast variety of materials which it was necessary to collect, and most of which lay beyond the reach of ordinary research:—the expensive preparation of types in alphabets so complicated and perplexing—the necessity of writing with his own hand a work of near three hundred sheets, as well as the painful task of correcting the errors of the press—these, though trifling circumstances, when compared with the persevering and intense application of mind necessary in the judicious arrangement of the whole performance, yet appear sufficient to have deterred a man, possessed of no small degree of enterprize, from so bold and arduous a design. As to the collecting and disposing of the Dictionary itself, it is what few men of letters in this, perhaps in any other country, could have performed. Many gentlemen from India are acquainted with the Persian; and many belonging to the universities are learned in the Arabic; but few possess an extensive and critical knowledge of both lan-

* A few copies of the Dissertation are printed in octavo, at 3s. 6d. each.

languages. The propriety however of joining them together in a work of this kind must evidently appear, when it is considered that two thirds of the Persian, now in general use in Hindostan, is pure Arabic, and that a half perhaps of the Hindostan or Moors is Arabic and Persian. Both languages, also, abound in the Malay; and even appear to have found a place in the vulgar Nagree and Bengal.

These facts sufficiently evince the utility of a publication on the present plan: and, indeed, the necessity of a dictionary, *Persian, Arabic, and English*, not only in a literary but in a commercial and political light, has been generally acknowledged; and the want of it long felt and lamented by the persons most conversant in India affairs. The voluminous performance of Meninski is too complicated, and at too exorbitant a price to serve the purpose, which a much smaller but more correct work, might be sufficient to answer. The innumerable references, from one folio volume to another, are extremely inconvenient; especially in a warm climate, or on ship-board, where there may be a want of proper accommodations for reading. This inconvenience, however, is nothing, compared with the disappointment of looking in vain for many hundreds of words, for the signification of which you are referred from one volume to another, but which are no where to be found in that bulky but deficient performance. The Dictionary now presented to the public, in a great measure supplies all defects, by giving at least five thousand Persian and Arabic words, phrases, and additional significations which Meninski had totally omitted. Mr. Richardson has likewise corrected innumerable mistakes in that author by collating him with *Golius*, *Giggeus*, *Cassellus*, and other printed books, and manuscripts of great authority.

Besides, an English explanation has great advantages in the present case over one in Latin. The oriental languages, especially the Arabic, employ the same word in many different meanings. These words Meninski explains by Latin terms, which likewise admit of a great variety of significations. The Arabic word, for example, which signifies to *bring forth a child*, he explains by the Latin *parere*, which not only means to *bring forth a child*, but to *appear*, to *obey*, &c. and thus the sense of the oriental term still continues in obscurity: Mr. Richardson's explanation obviates this difficulty, and in general it will be found that he is distinct in the arrangement and copious in the meanings of the oriental words, of those especially which are most commonly in use.

The volume now published, runs completely through the Arabic and Persian alphabet; so that it may be considered as a whole,

whole, independent of the second volume, which will contain the English alphabet translated into the oriental languages. For the use of men of letters, the present publication, perhaps, might suffice. Their principal object is to understand the Persian and Arabic authors, which by means of the first volume they may attain. But the servants of the East India Company, who have occasion to write in the Persian, the general language of negotiation and correspondence all over the East, must receive equal benefit from the second. An English and Persian dictionary must even give a considerable advantage to the subjects of Great Britain over those of any other European country, which has formed settlements in the East. It is to be wished, therefore, that the encouragement given to the present publication may engage Mr. Richardson to dedicate his future labours to what may be reckoned an important national object.

As the Asiatic writers frequently allude to customs, beliefs, personages, and events little known in Europe, the author has inserted, in alphabetical order, many important observations, collected from a great variety of channels, upon these interesting subjects. Such matters have found a place in no other lexicon; though they tend greatly to facilitate the study of the languages, and to render what would otherwise be a painful labour rather an entertaining amusement.

In the preliminary dissertation the author has enlarged upon this ground, and at the same time touched upon several subjects, some of which are new, and others placed in a new point of view. What is there said he has reduced under three general heads. 1. The progress of the Arabic and Persian languages, 2. Lights which eastern language and literature may throw upon ancient history and mythology. 3. Customs apparently originating in Asia, which, since the downfall of the Roman power, seem to have influenced the manners of modern Europe.

In giving the history of the Persian and Arabic languages, the author judiciously avoids taking part in the dispute concerning their original. This subject could only have led him into that wide field of uncertain conjecture, in which his predecessors, in the walk of oriental literature, have been bewildered. It appears from the fables of the Arabians concerning the antiquities of their language, that the period of its invention reaches beyond the demonstration of history; and as it must therefore be extremely ancient, so from the invincible bravery of the Arabs, it has ever remained uncorrupted.

The most characteristic quality of the Arabic is its extreme copiousness. This he observes arose from the division of the country into many independent states, several of which had

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little connection with the rest. The different tribes, therefore, had many of them their different dialects; all of which were at length united in the Koreish, which, from various circumstances explained in the Dissertation with great ingenuity, had become the purest, the richest, and most polite of all the Arabian idioms.

The Persian language, in point of origin, is very different from the Arabic; notwithstanding what Dr. Hyde and other orientalists have said of the fragments of Zoroaster, the author inclines to the opinion of Sir John Chardin, 'that the old dialect of Persia (excepting what remains in the present language) is entirely lost; that no books now exist in it; and that the jargon and characters of the Parsis of Carmania and Guzerat are barbarous corruptions or inventions of the Guebre priests, without the least resemblance to the inscriptions still remaining on the ancient ruins of Persepolis.'

In confirmation of this opinion Mr. Richardson considers the Zend Avesta, a pretended treatise of Zoroaster, published by M. Anquetil du Perron, oriental interpreter to the French King; and he offers such convincing arguments for disproving the authenticity of this work, that it is impossible for any one who reads them with attention, to entertain a remaining doubt on the subject.

The conquest of Persia in the seventh century by the followers of Mohammed, produced a total change in the religion, and a very great one, in the language of that country. The Persian tongue was overwhelmed by an inundation of Arabic words; and from the seventh till the tenth century, appears to have laboured under much discouragement and neglect. But towards the close of the tenth century, the governors of Persia began to pay less deference to the successors of the prophet; and to behave like feudatory chiefs, who aspired at independence. The great Azaduddowla, who filled the Persian throne in 977, was born at Ispahang, and had a strong attachment to his native country. By the munificent encouragement which he gave to learned men, he rendered his court the favourite residence of genius; and the Persian, which was the native dialect of that prince, soon became the general language of composition in almost every branch of polite learning. From the end of the tenth to the end of the fourteenth century, a literary rivalry seems to have animated the Mohammedan princes who had dismembered the Khalifat. This therefore may be considered as the most flourishing period of Persian learning. It produced, among many others, the epic poet Firdousi, who, in his romantic history of the Persian kings and heroes, displays such powers of imagination and numbers as place him in the same rank with Virgil and Homer.

But the invasions of the Turks gave a violent check to all the arts of peace, and involved Persia as well as the neighbouring countries in that melancholy barbarism, from which, after three hundred years, they have not been able to recover.

The author having traced the progress of the Arabic and Persian languages, proceeds to consider the lights which eastern language and learning may throw upon ancient history and mythology. As our information concerning the ancient history and manners of eastern nations, has been almost entirely derived through the medium of Grecian writers, he is led to question the authority of the historians and orators of ancient Greece, when their accounts are contradictory to those of the Persian authors. From the year six hundred before Christ, to the Macedonian conquest, we have the history of the Persians as written by the Greeks, and the same history as written by the Persians themselves. In the relations of these classes of writers, he observes, 'we might naturally expect some difference of facts; but we should as naturally look for a few great lines, which might mark some similarity of story: yet with every research I have had an opportunity to make, there seems to be nearly as much resemblance between the annals of England and Japan, as between the European and Asiatic relations of the same empire.' 'Whom,' says he, 'are we to believe? The natives or the native enemies of a country? Those who might have had access to genuine records, or those who probably never could?' The author is determined in many instances to give the preference to Persian authority for the following reasons: 1. The language of Greece was early cultivated in the East; and, before the era of Mahomet, was considered as a branch of polite and even of merchantile education. The receipts and disbursements of the treasury of the Khalifs were written in that tongue for several generations after the prophet's death; and many of the Mohammedan princes gave great encouragement to translations from the Greek, particularly of the prose writers. The Grecian histories therefore must have been known to the learned in Persia, who would, doubtless, have availed themselves of their information concerning that country, had their narratives been in the least degree consistent with the histories and traditions, which the Persians themselves considered as authentic. 2. The early annals of Greece, Persia, and all other countries, are built entirely on tradition; and a variety of circumstances, peculiar to Asia, justifies us in supposing that tradition was more vigorous in the East than in the West. 'In Persia, India, Tartary, Arabia, it has been ever one of their favourite amusements to assemble in the serene evenings, a-

round their tents, on the platforms with which their houses are in general roofed, or in large halls erected for the purpose, in order to amuse themselves in various exercises of genius, and frequently in traditional narratives of their remoter ancestors. Professed story-tellers, are of early date in the East: even at this day men of rank have generally one or more among their attendants. Many of their tales are highly amusing, especially those of Persian origin. They were even thought so dangerous by Mohammed that he expressly prohibited them in the Alcoran. Another circumstance which contributed greatly to the preservation of traditional history in the East, is *pride of blood*, which the author proves by a great variety of instances to have been carried to a greater height in Asia, than in any other part of the world. Hence the study of genealogy was cultivated with peculiar care, and this study is so intimately connected with historical knowledge, that it is impossible to make any great progress in the one without being minutely versed in the other.

Upon these grounds the author concludes, that the materials of the Persians for ancient history are as much to be respected as those of western nations. Among several Grecian relations, which he mentions as inconsistent with those of the Persians, are the invasions of Greece under Darius and Xerxes, and the Macedonian conquest by Alexander. As to the former, the Persian writers are altogether silent. Till the reign of Philip of Macedon, he observes, the Greeks are hardly mentioned by these writers, but as tributaries to the Persian empire. So that these famous invasions have an appearance of being simply the movements of the governors of Asia Minor, to enforce the payment of a tribute which the Greeks might be apt to neglect.

We think Mr. Richardson excusable in carrying his veneration for Persian authorities a little too far. One naturally values an acquisition newly made, somewhat more than it deserves; and is apt to extend the influence of a principle, which he himself has discovered, to cases where it does not apply. But where the interests of truth and learning are concerned, we think ourselves obliged to dissent from every opinion which we cannot approve. We entertain not the smallest doubt of the principal circumstances related by the Greek writers with regard to the Persian invasions. We shall therefore offer the grounds of our persuasion on this subject, to the public, with the same candour with which Mr. Richardson seems to have delivered the opposite opinion. He admits, that the principal historians of Persia, now known in Europe, are all subsequent to the Mohammedan era that Persian literature was almost

almost entirely annihilated in the consequences of the Arabian conquest; and that the Greeks wrote nearer to the events which they have recorded.' When we reflect that they not only wrote nearer, but nearer by above a thousand years, this circumstance alone must have a prodigious weight; because tradition, how vigorous soever it may be supposed in the East, can scarcely be put in competition with written record of so ancient a date. That the European Greeks never paid any tribute to the Persians, might be proved from the relative poverty and courage of the former, if it were not sufficiently evident from the whole tenor of their history. Their historians and orators enter into a minute detail of the military transactions, negotiations, and treaties between the two nations. The different states of Greece throw the blame on one another, of any transitory advantage which the Persians acquired over the whole confederacy. It is a declared object in several Grecian orations, still preserved to us, to point out the respect paid to the Persians at one time, beyond what was paid to them at another; but no where do we find the least mention that the Greeks had ever been their tributaries, which is a circumstance of such importance that, had it really taken place, it could not possibly have been omitted. The first Grecian writer who records the Persian wars, is a contemporary historian of unquestioned veracity, who relates fables indeed which he had heard, but who describes with minute accuracy every event which is sufficiently attested. Thucydides, Xenophon, Lysias, Isocrates, Demosthenes, a chain of writers succeeding one another, confirm the accounts of this historian. As to the exact number of the Persian forces which invaded Greece, and several other particulars, these writers differ from Herodotus and one another. But this difference, while it proves that their relations were not copied with servility from more ancient accounts, adds new force to their evidence. They all agree in the principal facts, that the force of Asia was poured into Europe, that Xerxes himself the *Great King*, the *Lord of all Asia*, commanded in person the second expedition into Greece, that he was shamefully defeated, and that the Persians soon after concluded a dishonourable peace with the Greeks. But should Mr. Richardson object, that this is still the Greeks who tell what the Greeks have performed; we may answer, that all the Greeks were by no means interested in exaggerating these events. The Thebans, and several others, intimidated by the Persian arms, or corrupted by the Persian gold, took part with the invaders of their country. They would naturally be inclined, therefore, to contradict the pompous descriptions of the Athenians, which tended so much to their own dishonour. But we find not that even in the zenith of their power, they ever ventured to do so.

The

The victories over the Persians formed a principal topic of panygeric in many public solemnities. In the general orations spoken at Olympia, where spectators were assembled from all the different states, this topic never was forgotten; nor did one dissentient voice, by denying the praise to be due, render it necessary for the orators to establish the authenticity of the facts on which their panygeric was founded.

Although we cannot allow as much weight as Mr. Richardson does to the relations of the Persians, we think, however, that they ought not by any means to be disregarded. The materials of ancient history are so few, and so uncertain, that nothing tending to enlarge or authenticate them, ought to be despised or rejected. Mr. Richardson has proved that the Persian annals correspond nearer than those of the Greeks, with the succession of Persian kings mentioned in Scripture. He has proved, likewise, that the Persian and Arabic languages are of no small importance in the investigation of remote Gentile antiquities. These surely are interesting points, especially as they clash with the opinions, which some of the most learned and ingenious men in this country, or in Europe, have delivered on the same subjects.

Amongst others is Mr. Bryant, author of the celebrated *Analysis of ancient Mythology*. The chief points which Mr. Bryant means to establish, are first, the universality of the deluge from Gentile authorities; secondly, the migration after the Babel dispersion of a people whom he calls Cothites or Amonians, the descendants of Chus, the son of Ham. Thirdly, the Arkite ceremonials, with the general worship of the sun and fire, as introduced by those people into the different countries where they established colonies. Mr. Bryant * acknowledges himself a stranger to the Persian and Arabic languages; and in order to establish the points above mentioned, he says, 'that we must have recourse to the writers of Greece. It is in vain to talk about the Arabian and Persic literature of modern date.' By this observation he attacks a province which Mr. Richardson thinks himself obliged to defend; and we must acknowledge that he defends it in such a manner as reflects equal honour on his candour and his abilities.

The utility of the Persic and Arabic languages is not at all concerned in the proofs which Mr. Bryant alleges of the universality of the deluge. But in establishing the migrations of the people called Cothites, or Amonians, the great weight of his evidence rests chiefly on the ground of etymological deduction. 'Most ancient names, says he, not only of places but of per-

* See vol. i. p. 226.

sons, have a manifest analogy; there is likewise a great correspondence to be observed in terms of science, and in the titles which were of old bestowed upon magistrates and rulers. The same observation may be extended even to plants and minerals, as well as to animals, especially to those which were esteemed at all sacred; their names seem to be composed of the same or similar elements, and bear a manifest relation to the religion in use among the Amonians, and to the Deity whom they adored. This Deity was the Sun; and most ancient names will be found to be an assemblage of titles bestowed upon that luminary. In consequence of this I have ventured to give a list of some Amonian terms, which occur in the History of Greece and in the histories of other nations. Most ancient names seem to have been composed out of these elements; and into the same principles they may be again resolved by an easy and fair evolution. I subjoin to these a short interpretation, and at the same time produce different examples of names and titles, which are thus compounded. From hence the reader will see plainly my method of analysis, and the basis of my etymological enquiries. In pursuing this plan Mr. Bryant begins by giving a list of Amonian terms or elements, which he afterwards calls radicals; most of which are shown by Mr. Richardson to be Persian and Arabic words, still in general use at this day. He observes, however, that of forty radicals, one half at least do not appear to approach the senses which Mr. Bryant has given them: whilst misled by the ear and the eye, he has fancied analogies which the oriental languages will not bear. Among many examples to this purpose we shall mention the derivations from the name Ham, the son of the Patriarch Noah, and the supposed progenitor of the Cuthite family. Ham in the Hebrew, as well as in the Arabic, is spelt with a letter, the true pronunciation of which is a strong aspiration, resembling *H* in *Hound*. In both of their languages the alphabets are divided into certain letters which are called *radicals* and *serviles*. The first are so essential to the texture of the word, that to omit any of the radicals, whether in the word itself or in its derivatives, either deprives them altogether of meaning, or gives them a sense totally incompatible with the intrinsic significations of their themes. The initial *H* in Ham is a radical letter; to remove it, says Mr. Richardson, is precisely removing the whole word; Amon, on these principles, can apparently have no reference to the son of Noah; and every conclusion drawn from the *Amonian* appellative of the Cuthite people, seems to be a foundation far too slight to support the edifice which the learned gentleman has erected.

We

We shall mention but one other example for the sake of perspicuity. *As, is, ses*, according to Mr. Bryant, means the sun. *As*, he says, is sometimes compounded with itself and rendered *afas* and *azaz*, and then he draws a variety of conclusions, as if the combinations from *afas* and *azaz* were deducible from the same original. But Mr. Richardson observes that Cicero and Scanderbeg are not more distinct than the roots from which they spring; the first, in Hebrew, signifying *fire*; and in Arabic a *foundation, origin, first principle*; the second denoting *glory, dignity, power, &c.* S and Z, however interchangeable sometimes in other languages (as *patronise, patronize*, in English) are equally remote, in the eastern dialects, from promiscuous use, as the most opposite sounding characters in the alphabet.

These examples are not selected as more favourable to Mr. Richardson's argument, than twenty others which might be mentioned; and on the whole it must be acknowledged that he has weakened Mr. Bryant's system by shaking its foundation. But at the same time it would be injustice to his most learned and valuable man, not to acknowledge that it is impossible to read his elegant Analysis of ancient Mythology, without being persuaded, that even in the etymological part of it, which is by far the most exceptionable, some important truths are blended with much ingenious fiction.

Mr. Richardson proceeds next to trace the probable influence of eastern manners on those of modern Europe; and he ascribes to an oriental origin many of those customs which at present prevail in this quarter of the globe, and which were totally unknown to the Greeks and Romans. Tartary he supposes to be the great source from which these characteristic eastern manners flowed into Europe. Writers in general have taken notice of the Saracen conquest of Spain, the Crusades, and Odin's flight from the Euxine to Scandinavia. The last Mr. Richardson proves, upon the best grounds, to be nothing more than a Scaldic fable. The two former events had, doubtless, a considerable effect in changing the manners and genius of European nations; but if we embrace Mr. Richardson's hypothesis, which seems to be supported upon the best evidence that the nature of the subject can admit, we shall be able to account more completely than has hitherto been done, for the introduction of Asiatic manners into the different provinces of the Roman empire. Most writers look no farther for the fierce invaders of these provinces than to Scandinavia and the northern parts of Germany. But Mr. Richardson supposes with more probability, that Tartary is the great *officina gentium* from which many myriads of barbarians have poured, at different periods, into the more cultivated regions of the earth. These people possess almost

most the whole interior of the Asiatic and European Continents. Strongly attached to their nation and their tribe, they have little regard for their country. They scorn to cultivate the ground, and lead a roving irregular life, wandering from one district to another. Their riches consist entirely of moveables; and, in order to increase their wealth, they have burst repeatedly upon every adjacent country. The ancient annals of Persia commemorate their numerous wars with the Tartars. China and Hindostan have often felt their fury. The Tartar chiefs, Jengiz Khan, and Tamerlane, approached nearer to universal monarchy, than any conquerors of ancient or modern times. — That the West must have been the object of Tartar invasion, as well as the East and South, there can be little ground to question. The Scandinavian Goths are discovered to have been early composed of two distinct races of people. One of these were the aborigines, or native inhabitants of that country. The other came from the East: their eastern origin is frequently alluded to, and they are even styled Orientals. They probably came originally from Tartary, and settled in the countries which they had invaded. The old inhabitants, says Mr. Richardson, would adopt by degrees many of the customs and beliefs of the eastern strangers, and they, in return, falling in with habits and ideas peculiar to the aboriginal people, a few generations would naturally incorporate them; and form in time those various nations, known by the names of Goths, Vandals, Lombards, Franks, whose roaming, rapacious, Tartar genius, became afterwards conspicuous, in the destruction of the Roman empire. The first important alteration introduced by these eastern invaders was the feudal system. In Europe this is an exotic plant, and we can point to a period when it cannot there be discovered. In Persia, India, Tartary, and other eastern countries, it is indigenous, universal, immemorial. Mr. Richardson proves, from oriental historians, that it existed in its full force in the East, as far back as any records extend. We every where find one great king at the head of the whole nation, with a number of subordinate chiefs or princes, whose authority was absolute in their particular tribe or district. The government approached nearer to despotism or aristocracy in proportion to the genius and abilities of the paramount king; sometimes the feudatory princes became almost independent; at other times they were governed with an authority nearly absolute. When the sovereign goes to war, he issues orders for the attendance of his vassals, with their contingents of troops. We can perceive even the ruder draughts of states general, of parliaments, of juries; in the Tartar assembly, called *Kourilai*, which bears so near a resemblance

to the diets of the Gothic nations, that it is probable the latter has been exactly copied from the former.

Next to the feudal system, Mr. Richardson takes notice of the novel ideas of supernatural beings, which seem to have been introduced nearly about the same time into Europe. Having given an ingenious and entertaining account of the romantic fictions of the East, he takes notice of their surprising coincidence with the Armorican, Spanish, and other European romances. Even the poems of Ariosto, Tasso, and Spencer, are built on the same fanciful machinery. The *Ipo-griffo*, on which Astolfo flies to heaven; and the magic ring of *Bradamante*, in *Orlando Furioso*; the many-headed monster of *Dueffa*, and the *Shield of Prince Arthur* in the *Fairy Queen*; with the various enchantments of *Armida* and *Ismeno*, in *Jerusalem Liberata*, may be all traced to an oriental origin.—

According to Mr. Richardson, the absurd doctrine of charms, amulets, and enchantment were likewise derived from the same source. He explains the opinion of the orientals upon these different subjects, as well as upon knight errantry. This singular institution, which is commonly supposed to have been introduced into Europe from the peculiar circumstances of society in the middle ages, is proved to be a prevailing practice in the East. There, too, he discovers the origin of that excessive respect paid to the fair sex, which is extremely different from their treatment among the Greeks and Romans. He concludes with several observations on the Eastern manners, which cannot properly be reduced to general heads. The same subjects are treated in the Lexicon, which renders it a Dictionary of customs and manners as well as of words. He has every where assisted the researches of the philologist with the information of the historian, and the reasoning of the philosopher; and as he has been uncommonly fortunate in pursuing a walk of literature, which seems to be too little frequented, we hope he will be induced to continue in it; not doubting that his future enquiries may throw new light on many subjects equally curious and important.

Memoirs of the Life, Character, Sentiments, and Writings of Faustus Socinus: by Joshua Toulmin, A. M. 8vo. 6s. boards. Johnson.

THE first design of compiling this work, as the author informs us, was suggested by his meeting with the *Life of Socinus*, written by Przypcovius, a Polish knight; which led him to conclude, that it might be of service to the cause of religion and virtue to exhibit a more particular view of a character, but
little

little known; a character, which has suffered much by the prejudices of party, and the misrepresentations of those polemical writers, who will not allow an adversary to have either common sense, or common honesty.

Faustus Socinus was born at Siena in Italy, in 1539. He was descended of an ancient and noble family, and was related to many persons of illustrious rank and distinguished learning. He lost his parents in his early years; and, probably on that account, never had the advantage of a proper education. But through the strength of his own genius, and the instructions of his uncle Lælius Socinus, a person of eminent virtues and singular abilities, he obtained a tolerable share of learning, and some principles of religious knowledge, before he was twenty-three. Having formed an acquaintance with the Grand Duke of Tuscany, he lived twelve years in his court, distinguished by the favour of his prince, and the dignities he there enjoyed. At the end of this term, having seriously considered the different objects, which solicit the attention of men, and not finding himself at liberty, in this situation, to pursue his enquiries, he voluntarily left his country, his friends, his hopes, and his wealth, and retired to Basil, a city upon the Rhine, famous for affording, in those times, a hospitable asylum to those, who were exiles and sufferers on account of their religious persuasions. In 1579 he repaired to Poland, where he was very desirous of being publicly joined to the unitarian churches; but because he did not conceal his difference from them in some points, he met with many severe repulses. However, by his moderation and obliging deportment he gained many powerful friends, and associated with those, who were disposed to attend to a free investigation of the doctrine of the Trinity, and other subjects of religious enquiry. There is no doubt, but their system received great alterations from his labours and his pen. His eminent virtues and distinguished abilities rendered him a very valuable acquisition to the unitarian cause. During his continuance in Poland, he devoted his time to detect and confute every doctrine he imagined to be false and erroneous, and to bring the church in all points to an unanimous agreement. He lived to see the success of his labours, and died in 1604, in the sixty-fifth year of his age.

The author of these Memoirs attends Socinus through every material transaction of his life, and then endeavours to delineate his character; or to shew the firmness of his faith, his zeal, his candour and moderation, his self-government, and his piety. These points he evinces by an appeal to facts, to his renunciation of worldly honours, his labours, his public and private conduct, and the sentiments and spirit, which appear in his

his writings. In opposition to his candour and moderation it has been alleged, that he encourages intolerance in the following passage: 'When there is a freedom from sedition and the pursuit of self-interest, then the heresiarch does not labour under a fault of the will, but of the understanding. Therefore as we restrain, and, if it be necessary, confine in chains, mad and frantic persons, who would otherwise be injurious to others, and at the same time greatly pity them; so an heresiarch of this sort ought not to be treated with the utmost severity, but should meet with pity: and the only thing to be regarded is to hinder his endeavours to propagate his doctrine, and if it cannot be otherwise done, by chains and a prison. You observe I speak of an obstinate heresiarch; for he who is not obstinate hath not contracted that rage and madness, that he should be confined in chains.' Let. from Socin. to Mart. Vadovitz.

This opinion is undoubtedly repugnant to those juster and more generous sentiments, all inquisitive and candid minds now entertain on the point; and the only apology, which our author makes, or perhaps could make, for Socinus, is this: 'He erred no more than did other great men of that age in this respect. The same excuses may be alleged in his favour, as are accepted on behalf of our Cranmers, our Luthers, and our Calvins. Nay, his controversial writings, on the whole, breathe a much better spirit, than is usually met with in the writers of those times; and he carried his notions of toleration farther than did some of the most distinguished reputation amongst them.'

The author now proceeds to the opinions of Socinus, of which he seems to have given a very just representation, by copious extracts from his works, faithfully translated. As it would be impossible for us, within the limits we can assign this article, to give our readers a competent view of all the opinions of Socinus, as they are stated by his biographer, we shall only take the liberty to cite two or three detached passages, relative to some of his more distinguishing sentiments.

'It is my judgment that Christ was a man, Rom. v. 15. conceived and formed in the womb of the Virgin, without the intervention of a man, by the power of the divine Spirit, Matt. i. 20, 23. Luke i. 35. and that being thus born, he was at first capable of suffering and mortal, 2 Cor. xiii. 4. till having discharged here on earth the duty assigned him by God, he afterwards ascended into heaven and became immortal, and no longer liable to sufferings, Rom. vi. 9.

As to the opinion commonly received, that Christ is the only begotten of God, because he, and no one besides him, was begotten of the divine substance, I regard it as a mere human invention,

vention, i. e. not by any means agreeable to the sacred scriptures, which make no mention of any generation from the substance of God himself; and as entirely repugnant to sound reason, which abhors the thought of God's begetting from his own substance like corruptible animals, or that the individual and simple essence of God should be divided or multiplied, or, that remaining entire and numerically one, it should be common to many.

To this let it be added, that the scripture plainly explains the true and divine filiation of Christ, as we just now shewed, when we spoke of his conception in the womb of the Virgin: and expressly uses as synonymous the phrases, *Jesus was the Christ, and Jesus was the Son of God*, Matt. xvi. 16. Mark viii. 29. Luke ix. 20. Matt. xxvi. 63. Mark xiv. 61. Luke xxii. 67, 69. John xx. 31. Hence it appears, because Jesus was not the king of the people of God, and so the Christ in the highest and most absolute sense, till after he arose from the dead, that it was said he was constituted the son of God by his resurrection from the dead, and was then begotten by God when God raised him from the dead, Rom. i. 4. Acts xiii. 33*.

As to those passages of the New Testament, which are generally supposed to be repugnant to the sentiments of Socinus, because they seem plainly to assert Christ's existence in the heavenly world, previously to his birth and appearance amongst men, Socinus, besides explaining them separately, has thus in general expressed what he apprehended was the sense they would in common fairly admit.

* These passages might refer to a prior existence, if they could not be applied to Christ as a man. Nothing is more probable and more agreeable to the very words of Christ here and elsewhere, than that Christ himself, after he was born, and before he entered on the office assigned him by his Father, was, in consequence of the divine counsel and agency, in heaven, and remained there for some time; that he might hear from God, and being with him, as the scripture says, might see those things he had to announce and lay open to the world, in the name of God himself. The words of Christ himself, John iii. 13. vi. 62. are spoken of him as man, or the Son of Man.

* And if any one will only attend to what happened to Moses, before the whole law was promulged by his ministry, and that the form and materials of the different pieces of workmanship belonging to the worship of God, before they were executed, were prescribed to Moses by God, he will immediately own (especially as it appears, from other considerations, that Moses was the type of Christ) that nothing can be conceived more suitable, than that Christ, before the time we speak of, should have ascended into heaven to God, and perhaps more than once, and have abode there for some time. For Moses, before the first

* Soc. Opera, tom. i. p. 654. col. 1, 2.

promulgation of the law, it is said, ascended to God upon Mount Sinai, as a careful reader will observe, three times, *Exod.* xxiv. 18. xxxi. 18. xxxii. 15, 16, 19. xxxiv. 4, 26. and remained there with God forty days and forty nights; and this twice, namely, when the two tables were first given, and again after the two former tables had, in resentment against the idolatry of the people, been thrown down and broken by him, when he received two others like them, which he carried to the people, and afterwards repositied in the ark of God, *Exod.* xxv. 16.

For it is very clear, that as Christ was the antitype to Moses, so heaven was to Mount Sinai; moreover this very Mount, on account of the presence which was manifested there, was in those times called heaven. Moses plainly says, that the voice which came from the mountain, and was heard by the people, was heard out of heaven, *Deut.* iv. 36.

The reason this ascent of Christ into heaven, and his abode there before he began to discharge his office on earth, are not mentioned in the history of the Gospels is obvious; because it was an event of that kind, that it was not, nor could be clearly seen by any one. The first three evangelists do not record any words of Christ himself, or of any other person, from whence this event may be learnt, when yet the fourth and last of the writers, *i. e.* John ch. iii. 31, 32. gives us many speeches of Christ himself, and some of John the Baptist, from which it may be concluded; if these words are to be understood literally and according to their sound, as they ought, if they do not clearly admit another interpretation. The evangelist, when he could not offer more proofs of this fact, thought it sufficient to establish the faith of it, and supposed it would be deemed so by all, to relate the express testimonies of Christ himself on the point. If any one is not convinced by these, the testimony of the evangelist himself would not produce the least conviction of it.

The reasoning of Socinus in this passage is unphilosophical and inconclusive. Had God been a finite and local deity, it might have been necessary for Jesus Christ to go into heaven, to attend his person, and receive his commands, as Moses did from the angel of the covenant. But there can be no occasion for an ascent into heaven when a Being, who is infinite and omnipresent, vouchsafes to communicate his instructions. He can instantly and sufficiently inspire his prophets and apostles with supernatural knowledge, in any region of nature.

The argument founded on the parallel between Moses and Christ is inconclusive; because the parallel is imaginary in the most essential article. It may be farther observed, that there is no intimation, in the New Testament, of our Lord's ascen-

tion before his ministry, nor any passage, which will support such an opinion.

Socinus argues with more efficacy against the notion of a vicarious satisfaction, a propitiation, and other points of this nature. 'It is certain, he says, that in remitting the punishment of our sins by Jesus Christ, not any propitiation offered to the anger of God by any one, nor even by Christ himself, intervened; but that God hath from his free-will, exhibited himself so propitious to us in Christ, as not to exact the punishment of our sins, though he might have done it with the strictest right or equity.'

He observes, that, in the scriptures, it is never said, that Christ appeased his Father's wrath; but that he visited us, according to the tender mercies of God; that when the apostle speaks of a reconciliation, he does not mean, that Christ reconciled God to man; but, that God has reconciled man to himself by his Son; and that this reconciliation was no other thing, than that we, who were, as the apostle expresses himself, enemies of God, were prevailed upon to become his friends; that is, to desist from offending him, and so to obtain the forgiveness of our sins, and a restoration to his favour.

Though Socinus rejected the notion of our Saviour's divinity, yet he thought and contended that the invocation of Christ was a duty necessarily arising from the character he sustained as head of the church, and from the power and dominion with which he was invested. "Therefore (says he) I so strongly press this point, that my adversary, acknowledging that our prayers may be directed to him, may consequently own and declare, that Christ, residing in heaven, is endowed with all power in heaven and in earth, and governs and directs the whole church." On this principle, because the persons who, in those times, denied the invocation of Christ, also discarded the belief of his present supreme power and government, Socinus was persuaded they did not deserve to be called Christians.

It was his opinion, that the first man was naturally mortal; by which he did not mean, that from the first moment of his existence he was necessarily subject to death; but only that he was liable to it, through the nature of his frame, and could not have been for ever exempted from it, without an exertion of the divine favour and influence, which was not granted him at his creation.

To the question, whether the first man had any original righteousness before he sinned, Socinus replies: 'Most men say, that he had. But I wish to know what they mean by the terms, original righteousness. For if they mean his condition was such, that he could not sin, this certainly was not the state

of Adam, as it is clear he did sin. Nor could he have sinned, unless it had been in his power to have sinned. If they understand by it, he did not sin before he did sin, the assertion is ridiculous, and the dispute evidently needless. For who knows not, that no one sins, before he does sin? But if they should say, the word sin in the question signifies not every sin, but the fault of eating the forbidden tree, and that Adam, before this transgression, was righteous, because he had not before committed any other sin. This was not original, but actual righteousness.

It was likewise his opinion, that there is no such thing as original sin; *i. e.* any taint or pravity through the sin of the first man, necessarily ingendered, or by any means inflicted upon the human race; and that no other evil necessarily flows to all his posterity from that first transgression, than, by some means or other, the necessity of dying: not indeed through the influence of this transgression, but because man, being naturally mortal, was on that account left by God to his own natural mortality; and what was natural became necessary as a punishment on the offender. Therefore, says he, they who are born of him, must be born under the same circumstances; for he was deprived of nothing he naturally had, or could have.

From these premises Socinus deduces his sentiments on free-will, and man's ability to perform the will of God. It is clear, he says, that there is a freedom of will in man, if that be true, which all grant, and reason evidently teaches, that the first man was free before his fall. For there is no reason to be assigned why he should be deprived of it, after the fall. Since neither the nature of the thing requires it, nor the justice of God permits it. Nor is there any mention of this punishment among the evils God affixed to the fall by way of punishment, as is plain to him, who reads the third chapter of Genesis.

Socinus utterly denies the doctrine of a personal predestination; but it does not appear, by the quotations, produced by Mr. Toulmin, that he considered this word in its proper application, *viz.* God's determination to call the Gentiles. His arguments, therefore, like those of many other writers on the same subject, are misapplied.

These are *some* of the sentiments of Socinus on theological subjects: for the rest we must refer the inquisitive reader to the ample collection, which his biographer has made of them in these Memoirs.

His opinions, as they gained ground, were afterwards cast into a more systematical form, and in some instances, differently modelled. For his avowed disciples took him only for their guide, and did not, without exception, adopt the sentiments

ments of their chief; and no sect carried freedom of thought, and a disavowal of all authority in religious matters, farther than they did.

The unitarian system received from Socinus a method, consistency, and connection it before wanted. Many persons of rank and opulence become converts to it. It was for many years favoured with the protection of the great, and assisted by the liberality of the rich. These circumstances gave rise to the publication of a new form of doctrine, which appeared under the name of the Racovian Catechism, and is still regarded as the confession of faith of the whole church. It is said to have been first drawn up by Socinus. The business of reforming it was afterwards entrusted to Statorius as well as Socinus; but they died before the work was executed. It was then resumed, and continued by Smalcus, and Moscorovius. Some corrected this piece, others augmented it; all the eminent Socinian doctors revised it, and some published notes on it. The first edition was published in 1609, with a dedication to our King James I. and was entitled *Catechesis Ecclesiarum, &c.* 'The Catechism of the Churches, who in the kingdom of Poland, and in the great-dukedom of Lithuania, and in other provinces belonging to that kingdom, affirm, that no other Being, besides the Father of our Lord Jesus Christ, is the one God of Israel; but acknowledge and confess, that the man of Nazareth, who was born of a Virgin, and no other besides or before him, is the only begotten son of God.' In the year 1653 it was committed to the flames in England, by the order of parliament. Probably this was an English translation of it, the work of Mr. John Bidle, printed at Amsterdam. A corrected edition with notes was published [at Stauropolis] in 1684.

Socinus, during his residence near Cracow, employed near five and twenty years in composing a variety of treatises, little pieces, and relations of different disputations. They were printed at different times; some were published in his life-time, and others after his death. The collection of them, in two volumes folio, forms a part of the *Bibliotheca Fratrum Polonorum*.

The library of the Polonian Brethren is a collection of treatises of the most eminent Socinian writers, composing altogether a complete commentary on the New Testament. The authors, whose writings appear under this general name, are Orellius, Slichtingius, Woltzogenius, and Przipeovius.

These Memoirs are drawn up with fidelity, moderation, and judgment; and will be read with pleasure by those, who can read with impartiality.

Elements of Midwifery, or the Arcana of Nature, in the Formation and Production of the Human Species elucidated, by William Moore, M. D. 8vo. 4s. sewed. Johnson.

WITHIN these few years several writers have treated judiciously of the obstetrical art, but the present is, we believe, the only recent author that professes to elucidate the *arcana* of nature, in the formation and production of the human species. We are much afraid that the real *arcana* of nature will ever elude the investigation of the most penetrating enquirer. Be the success of future researches, however, what they may, we do not find that Dr. Moore has proceeded a step farther in any discovery than his immediate predecessors. But as he informs us in the preface, that he has endeavoured to elucidate the causes of sterility, and the manner of obviating them, in a mode hitherto unattempted, it may be proper to lay before our readers his sentiments on this subject.

During pregnancy, says he, the extremities of the uterine vessels remain so rigid, that they resist every effort of the system towards evacuation, till the period when the *fœtus* is ready to be expelled from the *utero*. Without this rigidity of the extremities of the vessels of the *uterus*, conception would either not take place at all, or abortion at the end of every month would succeed it. If we have reason to suspect that sterility is owing to a laxity of the system, we should use means for restoring the tone: such as the cold bath, chalybeate, and peruvian bark.

All irritations of the parts, by excess of venery, ought to be carefully avoided, till they regain their proper tone; however, few women, I presume, will be willing to admit of the necessity of this caution.

A second cause of sterility is want of uterine *plethora*. This may happen, when all the symptoms of general *plethora* are present. The natural conformation of the *uterus* and its vessels may be such, as will not admit of scarcely any accumulation, owing to their smallness; consequently, there will be a very trifling menstrual discharge. For, as has been already observed, the *uterus* is a distinct system, little influenced by the general one. This will appear evident if we consider, that the discharge from the *uterus* is very seldom proportionable to the size of the body. There are very small women, who menstruate very copiously, to the quantity of eight or ten ounces, without any morbid symptoms; while others, much more robust in their constitution, and with more evident symptoms of general *plethora*, scarcely have the least appearance of a periodical discharge. The former are generally very prolific, while the latter class, for the most part, prove sterile. For, though they may conceive, yet the *uterus*, not being capable of affording that nutrition necessary for the progression of the embryo, it soon becomes blighted; and perishes,

rishes, even before it has well received existence. This being a natural defect, we shall find it a difficult matter to obviate: if attempted, it must be by means of determining the blood to the *uterus*, and by increasing its *impetus* there, and exerting the action of the organ. The first indication is produced by frictions, and warm applications to the lower extremities, such as *pediluvia*: which will rarify the air contained in the blood-vessels, increase its rapidity, and distend the uterine vessels.

Besides, *emmenagogues* may, in this case, be advantageously employed, as some of them are found to determine the blood to the *uterus*, and augment its *impetus* very considerably, so as to bring on a temporary inflammation. *Cantharides* seem possessed of this quality in a very high degree, their action being more particularly confined to the *genitals*; consequently, might be advantageously employed, as the continued use of them, in moderate doses, will not only excite, but support that degree of inflammation, so necessary to obviate this cause of sterility.

However, great caution is here required, lest, instead of gently relaxing those vessels, so as to prepare them for the admission of a larger accumulation of blood, we destroy their tonic power. Aloe, the *tinctura melampodice*, and the scæd gum, have been tried, but their effects are uncertain. They may sometimes be serviceable as antispasmodics, when there is a suppression of the *menfes*. There is another remedy, and the chief one, which is venery. If ever excess in venery be justifiable, or answers any good purpose, is in such cases, as there is nothing which more powerfully determines the blood to those parts: the more frequent the excitement, the more certain the effect; consequently, the distention of the uterine vessels becomes also increased. Here perhaps, I may be charged with an inconsistency, having before mentioned frequent coition as a cause of barrenness. But, the reader will please to observe, that I then considered want of tone, in the extremities of the vessels of the *uterus*, as a cause of sterility; and, that frequent coition weakened the tonic power, by increasing the *impetus* of the blood in those parts. At present, I am treating of rigidity, or a particular contraction of the vessels resisting the influx of the blood, as a cause of barrenness: so that what is pernicious in the one case, will in the other prove serviceable.

I am of opinion, that the sterility of women is oftner owing to this cause, than is generally apprehended. There are many who continue barren for some years after they are married; and yet, at length, have a numerous offspring.

A repeated influx of blood, by means of a long continued *stimulus* applied to the parts, at last so far distends them, that they will admit of the accumulation essential to pregnancy; which distention, when once effected, will so remain, as the resistance to accumulation will continually abate. The menstrual flux also will increase in proportion to the frequency of pregnancy.

With regard to the time of applying the foregoing remedies, that of natural *plethora* seems to be the most proper. It will

answer but little purpose to stimulate, when nature does not co-operate with us in producing uterine *plethora*: and it is only with the assistance of an increasing accumulation in the vessels of the *uterus*, that we can expect any good effect from the exhibition of the remedies. But, if we have reason to suspect that the want of uterine *plethora* is owing to general inanity, the application of stimulants will be very improper, as our chief aim should be to increase the quantity of the circulating fluids by the full diet, a glass of generous wine, and gentle exercise.

In the beginning of this extract, the author proceeds upon the supposition of an effort of the system towards evacuation, which is by no means evident. It appears, however, but too evidently, that great danger might result from forcing the blood with a violent motion into the vessels of the uterus, when those are imagined to be small by natural conformation. In such cases, it is well known, that the least stimulating emmenagogues are to be used with great caution. Much more ought we to dread the spasmodic effects of cantharides. Dr. Moore, however, seems not so much to investigate the causes of sterility in the two cases which he mentions, as to confound them with the excess or deficiency of the menstrual evacuation, when either of these irregularities constitutes the primary disease.

Exclusive of the theory in this volume, the work is entitled to approbation, as containing a useful compendium of the Elements of Midwifery, and of the treatment of the diseases chiefly incident to puerperal women and infants.

Sermons on the Ten Commandments. By Samuel Ogden, D. D.
8vo. 6s. Cadell.

THOUGH every precept in the Ten Commandments has been repeatedly examined, explained, and inculcated, yet the subject is not exhausted; a writer of ingenuity may suggest many beautiful sentiments, and many excellent observations, which have escaped the notice of his predecessors; or, he may, at least select the most important and conclusive arguments, and place them in a striking and advantageous light.

This learned writer does not attempt to give us a copious collection of arguments, of pious exhortations, or practical inferences. He contents himself with a few select remarks, in which there is generally something smart and ingenious. He has, indeed, most effectually avoided a fault, which in preachers is unpardonable, that is, prolixity; for seven or eight minutes is sufficient for the perusal of any one of his discourses.

There

There is scarcely any thing in the Decalogue, which admits of dispute, except the meaning of this passage in the second commandment: 'Visiting the iniquity of the fathers upon the children.' Our author explains these words, as if they were applicable to all ages and all nations. Perhaps they may be so. But when we are enquiring into the nature of the divine dispensations, and the meaning of Scripture, we are rather confounded than satisfied by such arguments as these: 'May not God with-hold from us, the benefits, which he himself has lent; and whenever he sees fit, without any consent or *deserit* of ours, reduce us to insensibility or nothing?'—He undoubtedly may: but from hence we can only infer, that his power is absolute, and not that his dispensations are just, or his goodness is infinite.

On this occasion it may be worth while to consider, whether the words of the text contain a general denunciation, or a particular one, extending only to the Jews. Moses, speaking of their idolatry, and, in consequence of that crime, their captivity, says: 'They that are left of you shall pine away in their iniquity in your *enemies* lands; and also in the iniquities of their *fathers* shall they pine away with them. If they shall confess their iniquity, and the iniquity of their *fathers*, with their trespass, which they trespassed against me, then will I remember my covenant with Abraham, Isaac, and Jacob.' Levit. xvi. 39. Jeremiah says expressly, that this prediction was fulfilled in the Babylonian captivity: 'Our *fathers* have sinned, and are not, and *we* have borne their iniquities.' Lament. v. 7. These words also in Ezekiel, ch. xviii. evidently allude to the captivity: 'What mean ye, that ye use this proverb concerning the *land of Israel*, saying, the fathers have eaten sour grapes, and the children's teeth are set on edge?' And to shew, that this mode of proceeding was not to be perpetual, or of universal extent, it is added: 'As I live, saith the Lord, ye shall not have *occasion* any more to use this proverb in *Israel*. The son shall not bear the iniquity of the father.' Ezekiel, it may be observed, began to prophesy in the fifth year of Jehoiachin's captivity, and continued his ministry above twenty-five years. So that the words above cited, if referred to the captivity, are perfectly consistent with the circumstances of the Jewish nation at that time. What renders it still more probable, that the denunciation in the second commandment more immediately refers to the captivity, is the reference to the Jewish sabbath in the fourth commandment, to the land of Canaan in the fifth, and to the idolatry of the Jews in the words immediately connected with the passage in question. To which we may add, that the extent of 'three

or

or four generations,' remarkably correspond with the duration of the captivity.

To give the reader a satisfactory notion of our author's style and manner, we shall subjoin part of his discourse on the eighth commandment.

"THOU SHALT NOT STEAL." "But what is thy servant a dog?" said Hazael to the weeping prophet, who was recounting to him the instances of his future cruelty: "I know the evil that thou wilt do unto the children of Israel; their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child; and he said, But what! is thy servant a dog, that he should do this?"

When we are to address ourselves to a congregation of Christians, and especially to persons of some rank or character, of a birth or education above the level of the vulgar; and we produce with all solemnity for the subject of our counsels, such a passage of Scripture as this, "Thou shalt not steal;" a spark of displeasure may possibly be awakened in a person disposed to take offence. "Am I a dog, that I should do this?" Are we fallen so very low in the estimation of the preacher? are we thought not only so depraved and wicked, but so mean and base, as to stand in need of exhortations to honesty, and a discourse against theft? room there is enough for our amendment; but we are clear at least of this contemptible sin, and in no danger, we should presume, of offending against the Eighth commandment.

The commandments are conceived mostly in concise terms; but the meaning is extensive. When we read, "Thou shalt not steal," all manner of injustice and wrong, every thing contrary to any law, divine or human, to reason, religion, or humanity, affecting the property of another, is to be understood as forbidden; and if we follow this idea but a little way, we shall find, that to steal is a thing more common in the world, than is supposed; and that those persons many times, who are shocked at the word, are yet intimate with the offence, and deeply guilty of the very crime, which they abhor.

To rob, you will acknowledge, is a vice, that ranks with great propriety under this class: the injury is not the less, because it is attended with violence. There are some remains of shame, and fear, the two guardians of virtue, in those who pilfer only in private; and are not yet hardened to such a degree, as to offer open wrong, and avow their injustice.

But robbery also you detest, as much as theft; and find as little occasion upon this head either for reproof, or counsel—It is true: in private persons, and in little instances, this vice

too is dishonourable; but is it always so esteemed in cases of greater consequence, and where it is worse? The plundering of a province shall be a famous exploit, when that of a single house is a capital crime: and the invasion of a kingdom, though founded in wrong, and accompanied with terrible barbarities, yet takes its name from the event, and if it be successful, is always glorious.—

—As robbery, and that highest species of robbery, unjust war, are offences against this law; so also is *oppression*, every encroachment of the rich and powerful upon the possessions or services of their inferiors or dependants.

And this offence, it is to be feared, may be of a complexion more familiar to us. Alas! where almost, may we ask, shall we find the person who will restrain himself, when he cannot be resisted? who will not lean a little, and be partial towards his own side, when there is nothing but *reason* to be urged against him? Here is the touchstone of *sincerity*, the trial of true virtue. Let me see the man, who can attend without a monitor to the whisper of equity; who is an advocate with himself for every one, who has a claim upon him; who sees his own cause with the same eye, with which he looks upon that of another; his own reasons, not magnified by self-interest, another person's, not diminished by inability to maintain them; who can be opposed by his inferiours, and feel no resentment; speak without harshness, to such as must not answer him; be gentle, where he might be insolent with safety; civil, to those he has obliged; pleased, with such as have expectations from him; attending to considerations, of which he is not to be reminded; imposing no hardships, where they must be borne; and offering no insults, when they cannot be returned: in a word, give me the man who finds no inducement to do wrong, in the power of doing it; and I will pronounce him a master in all the virtues and duties, which belong to the intercourse of men with each other: reason requires nothing more of him; and he is perfect in that precept of the gospel, which comprehends the law and the prophets, "Whatsoever ye would that men should do to you, do ye even so to them."

But this character, as it is excellent, so is it proportionably rare. For as the apostle asks, "Do not rich men oppress you, and draw you before the judgment seats? Not indeed now, to molest you in the profession of your faith;" a point concerning which they are not apt to be anxious, either for you or themselves; but in your *property* perhaps, which you are as loth to part with. The benefit of the *laws*, in many cases, cannot be obtained easily: if you will have justice, you must pay for it.

it. When rich men therefore taking advantage of this difficulty, with-hold your right, under colour of referring it to the law, they rob; when under the protection of their own greatness, or of immunities meant for better purposes, they refuse, or but delay to comply with the most equitable obligations, they steal.

* If magistrates pervert, or refuse, or delay justice: if they sell it, or load it with unnecessary expense or difficulties, when it is already so grievously overcharged with them; their injustice is worse than that of others, in as much as it is aggravated by breach of trust, and treachery; it is a robbery committed by a guardian.

* But these acts of oppression, I hope, are uncommon: there are other abuses of power, of an inferior class indeed, and less importance, singly taken, but making up, it is to be feared, in number what they want in weight.

* For the descent is gradual through the several stations of human life, there is a continued succession and chain of pre-eminence and subjection down to the very lowest: and when we abuse our superiority, of whatever species or degree, and have recourse to our own little greatness to support us in doing wrong; we commit the double offence of dishonesty and oppression; and if we take advantage in any case of a person's distress and necessities, we swell the reckoning yet further, by adding cruelty to the number of our transgressions.

* It is a further degree, or even a higher species of oppression, of which, some are said to be guilty; not indeed in this island, but in countries subject to the government of Great Britain. They who are slaves there, if a late author may be credited, "endure a slavery more compleat, and attended with far worse circumstances, than what any people in their condition suffer in any other part of the world, or have suffered in any other period of time."—The most consummate and perfect example of oppression and inhumanity has been reserved then, it seems, to be exhibited in these enlightened times, by the subjects of this free and Christian nation! Let us turn our eyes for relief to some ordinary wickedness.

* A man may be guilty of cruel injustice, in demanding no more than his own. If a creditor require only so much, as is really due to him; yet if he do it at a time, which though legal, is not reasonable, or in a grievous manner; and, still

* Surely this writer would find no relief in turning his eyes from the Negroes of Africa, to thousands of Englishmen, starving in prisons, and infinitely more miserable than the Negroes; many of them for no other reason than that of having been poor or unfortunate!

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worse, if his design be not so much to secure his own rights as to ruin his adversary, he is to be ranked with the most injurious oppressors; except we can think an injury is the less, because it is owing to revenge, instead of avarice. To such a person as this, in it's full strength belongs the parable of our Lord, and the threatening that follows it. "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

There is another volume of sermons, lately published by this author, on the Articles of the Christian Faith, to which we shall pay a proper deference in our next Review.

The Life of Alfred the Great, King of the Anglo-Saxons. By A. Bicknell. 8vo. 5s. 3d. in boards. Bew.

THIS volume begins with a cursory detail of the English history from the time that the Romans evacuated Britain to the age of king Alfred; after which the author enters upon the biographical narrative of that celebrated prince. For the sake of displaying the subject more distinctly, he has considered the various transactions under different classes: comprehending under the first, the military achievements of Alfred; under the second, delineating him in the capacity of a legislator and ruler of his people; exhibiting next the private character of this illustrious monarch; and subjoining to the whole an account of the manners and customs of the Saxons.

In regard to the history of an age removed at the distance of almost nine hundred years, we cannot expect to be furnished with any new information; but an inquisitive biographer may nevertheless throw greater light on a particular period, than falls within the plan of a more general historian. By descending to minuter investigation of circumstances of inferior moment, he may detect the contradictions and various accounts of different writers, and sometimes either draw truth from obscurity, or distinguish it from misrepresentation. In the present work, we meet with a few instances of this kind, sufficient to evince that the author has not been inattentive to his subject.

The following extract, containing the private character of Alfred, may serve as a specimen of this production.

Independent of his regal qualities, in private life he was the most amiable person this island ever produced. His form was unexceptionable; his mien graceful; and his address easy and genteel. Some paintings which remain of him and his coins, give us a pleasing idea of his face, in which there appears to be a calm yet lively aspect mingled with dignity, and on which are strongly depicted the noble endowments of his mind. He was of that happy disposition that none of the crosses and vexations he met with (and no monarch had ever a greater share of them) could ruffle his temper, or rob him of his equanimity. As in his adversity he shewed not any signs of dejection or melancholy, in his prosperity he gave not way to any unbecoming levity, or suffered vanity and arrogance to corrupt his heart. His conversation was agreeable and instructive; but when he harangued his army, or endeavoured to excite the indignation of his nobles against their infidel invaders, the energy and fire of a Demosthenes gave weight to his arguments, and rendered them irresistibly persuasive. His affability gained him the love of his subjects; at the same time he knew how to condescend without sinking below his dignity, and how to endear himself to them without lessening their veneration. The natural goodness of his heart prompted him to speak even of his enemies in terms which express great tenderness; but his friends were always mentioned by him with a cordial warmth, and a proper regard to their merits. He never immoderately indulged himself in the luxuries of the table; on the contrary, he was uncommonly moderate in his diet, and restrained all his desires within proper bounds. I need not repeat that he had a large share of valour; the fifty-six battles he fought with the Danes, many of which were gained by his own personal courage and great example, are indisputable testimonies of it. His charities were more than proportioned to his revenues, and were so much the more praiseworthy as they were done without the least ostentation. His benevolence and generosity were equal to the other virtues, and he was a sincere professor of Christianity without degenerating into enthusiasm, or imbibing the superstitions at that time so prevalent in the Romish church, as most of his predecessors had done. Such was Alfred: no wonder therefore that he acquired the name of Great, which historians of every nation have unanimously bestowed upon him.

But to descend to a more circumstantial detail of his private virtues and literary acquirements. We have already seen to what a low ebb learning was sunk at the time my hero was born; it is consequently to be supposed that he devoted the earlier parts of his life to sports and exercises befitting his years,

years, and had reached the age of twelve before he could read. The queen his mother observing him one day greatly delighted with a little book of Saxon poems, beautifully adorned with capital letters in gold and various colours, she said in the hearing of all her sons, that she would give the book to him who should first learn it by heart. Alfred, who then knew not even his letters, sought out some assistances, and applied himself so assiduously to the business, that he never left it till he could read and repeat it to his mother. His further progress in learning was answerable to this beginning; and though his wit was poignant and universal, yet his sense was strong and nervous: industrious and patient of labour and study, he spared no pains to improve it, and to increase his knowledge. The books which he read for this purpose were innumerable; he collected from these whatever pleased him, and translating it into his native language, made it his own. The works which he translated in consequence of this plan were very numerous, and though the Saxon was then a dry and unadorned language, destitute of significant phrases or expressive terms, especially in arts and sciences, yet were his versions so full, so proper, and so comprehensive, that they were intelligible to the meanest of his readers; whilst the just and lively mode of expression he made use of rendered them pleasing to the most learned. He at length became the most acute scholar of the age in which he lived; a grammarian, a rhetorician, a philosopher, an historian, the prince of Saxon poetry, a musician, a geometrician, and an excellent architect.

But these acquirements were only valued by Alfred as they enabled him to be of service to his people: all the provident and salutary steps he had hitherto taken for rectifying the civil and religious government of his kingdom, were not sufficient to satisfy his anxiety, or to prevent his further endeavours to bring about a perfect reformation of their manners, by totally eradicating that savage disposition which a long war, and a constant intercourse with a barbarous and unlettered people had produced. Considering with himself on how weak a foundation that amendment is built, which is supported only by terror and restraint, he applied his thoughts to devise some means by which he might purify their minds, and reclaim them from that ferocity with which they were tainted. Imitating the ancient founders of commonwealths, Jupiter, Bacchus, Hercules, Orpheus, and Amphion, who, from the gentle methods they pursued to make their subjects happy, are some of them feigned to draw the savage beasts after them, to charm the woods and rocks, and to compel even senseless trees and stones to follow them, Alfred endeavoured to insil into his people, by the same

same persuasive mode, the principles of civility, justice, honour, and religion.

‘To this purpose he trusted not entirely to the instruction they should receive from the learned men he had procured for their benefit, but he wrote and repeated to them on every occasion short instructive sentences, proverbs, and fables, such as were better suited to their capacities, and to those times of barbarism, than more elaborate discourses would have been. How they co-operated with the other regulations he had made, and what happy effects proceeded from them, has been already described. His whole people, noble and ignoble, soon acquired a taste for literature. He frequently laid aside the awe and terror which the presence of sovereignty inspires, to converse with them more freely; and with so much judgment intermixed mildness with reproof, and cheerfulness with gravity in his discourse, that he won them to imbibe his instructions, and in a short time brought learning and urbanity, which had been hitherto held in contempt, into universal estimation.’

In respect to the composition of this volume, Mr. Bicknell has not strictly observed a uniformity of style, sometimes rising into a tumid elevation, and at others negligently sinking into the use of vulgar and proverbial expressions. Some slight inaccuracies in language also occur. But in general the work is written with spirit, and contains a faithful history of the subject.

FOREIGN ARTICLES.

Memoria Hungarorum et Provincialium scriptis editis notorum, quam excitat Alexius Horanyi, Hung. Budensis, de Cler. Reg. Scholar. Piarum. 2 vols. 8vo. Viennæ.

A General survey of the writers or artists of any nation, delineated with a tolerable degree of judgment and exactness, may justly be considered as a performance both acceptable to the public in general, and very useful to such a nation in particular. It gives foreigners some notion, at least, of the actual state of learning or arts in a country, and thus enables them to fill up many a chasm in several branches of history; and it excites or keeps up the spirit of the nation itself, by showing the progress already made, and still to be made, in order to equal or excel other nations in the nobler application of intellectual faculties.

Though it may perhaps be doubted whether the reverend author of the present work has always strictly judged and accurately stated the respective merits of the Hungarian writers and their works; it cannot be doubted, at least, that he has obliged us, by bringing us acquainted with many characters and books, which, but for his unwearied industry and the completeness of his enumeration, would still have remained unknown to remote readers; and with a peculiar pleasure we remark a number of judicious observations, and espe-

especially that moderation, that impartiality and candour with which this Hungarian catholic clergyman speaks of, and converses with, his protestant countrymen.

His memoirs of all the writers who were natives of Hungary, Transylvania, Dalmatia, and the other provinces belonging to that kingdom, are digested in alphabetical order, and brought down in the second volume to letter O, inclusive; so that we have another volume to hope for. Though the list itself appears to be very complete, it were to be wished that a more full and circumstantial account could have been given of many of the writers here enumerated. Yet let us be thankful for what he has actually given us; and, in justice to him, observe, that it probably was sometimes from prudential considerations, and often from want of sufficient memoirs, that he could give us no more.

Neither can it be wondered at, that in an enumeration of all the writers who have arisen in those countries for several ages together, many an insignificant name should find a place. Yet many even of these may, through the perspective of ages, and of some hundred leagues, appear to us only very little, though their labours once influenced the sentiments of their own contemporaries, or are still regarded and valued by their own countrymen.

We will, however, content ourselves with mentioning some of the most eminent or remarkable Hungarian, &c. writers: Michael Gofflieb Agnethler, a Transylvanian gentleman, late professor at Helmstädt; Anonymous, *Belæ Regis Notarius*, whose *Historia Hungarica de VII. Ducibus Hungariæ* was published by Matth. Bel, in 1744, from a MS. in the Imperial Library at Vienna; Mich. Apafi, prince of Transylvania, who translated Wendelin (a protestant divine's) *Compendium Theologiæ* into the Hungarian language, and afterwards turned Catholic; Matth. Babil, a Protestant minister, persecuted and ruined for his Bohemian translation of Cyprian's *Origin of Popery*; Martinus Barletius, a native of Dalmatia, the biographer of Scanderbeg; Stephen Báthori, the famous king of Poland, whose letters were published at Leipzig, in 1703, and several other writers of that noble Transylvanian family; Car. Andreal Bel, and Matthias Bel, the celebrated historian, whose life and works are here described at large; Joannes, Nicolaus, and Wolfgangus, counts of Bethlen; Martin Biro, bishop of Veszprim, author of a sanguinary book, *Enchiridion*, Raab, 1750, 4to, against the Hungarian protestants; Petr. Bod, a protestant minister in Transylvania, whose work, *Magyar Athenas*, or the Hungarian Athens (8vo 1766) was suppressed by the imperial court, as written with too great asperity against the Roman Catholic church; Ignatius de Born, the celebrated mineralogist; P. Rogerius Josephus Boscowich, a native of Ragusa, and ex-jesuit, the well-known author of a new mathematico-physical system; Juvenus Calanus; Martinus Chladai; Matthias Corvinus, the great king; Joannes Damiani, the famous writer of the intolerant and intolerable book, '*Iusta religionis coactio*;' of which our author says: '*Liber hic merito a clementissima et christianæ charitatis, publicæque tranquillitatis amantissima Hungariæ aula suppressus est; inaudita est enim illa prædicatio, teste S. Gregorio, L. VII. Mor. quæ verberibus fidem exigit.*' Paulus Ember, a protestant minister, and author of a valuable '*Historia Ecclesiæ Reformatæ in Hungaria et Transilvania*,' published in 4to. at Utrecht, in 1728; the famous Matthias Flacius, alias Francowitz.

The second volume contains an account of many other distinguished writers and books; even of St. Hieronymus, who was a native of Stridon; of the celebrated astronomer Maximilian Hell; of Melchior Inchofer, Nic. Isthpanfy, Francis Adam Kollár, &c.

Jo. Bapt. Mich. Sagar, M. D. &c. *Systema Morborum Symptomaticum, secundum Classes, Ordines, Genera, et Species, cum Characteribus, differentiis et therapeiis. Filum Ariadnæum ad lectulos Aegrorum.* 8vo. Vienna.

DR. Sagar's views in publishing this work will best appear from his own words: 'Hoc demum opus, says he, a me per audaciam systematicam propositum, a doctioribus et sagacioribus olim ad perfectionem deductum, quod immortalis Sauvages natales maxima parte debet suos; eam spero præstabit practicis ad lectulos ægrorum opem, quam botanici per nemora et Alpes amore stirpium capti errantes ex systemate illust. Caroli Linnaei habent; ad minus chirurgi castrenses, medici peste affectis ministrantes, et nos forenses physici paucis lineis cujusvis morbi diagnosin, prognosin, et therapeiam comprehensam remoti a bibliotheca, in hoc libro circumferentes portatili iuvabimur, filoque Ariadnæo illacibus morborum immersi ducemur, quod commodum si respublica medica ex hoc meo labore quondam habitura sit, jam mei tui præmium laboris.'

To these views and hopes it has been justly objected, that, though it would undoubtedly prove useful to judge of and to treat diseases according to a judicious system, yet these very instances, where the system ought chiefly to assist the practitioner, when it is a very difficult task to refer the individual case to its proper head, requires such acuteness of observation, soundness of judgment, and practical skill, to explore the true character of the disease, and its proper place in the system, that a physician possessed of these qualifications, will surely have no occasion for the assistance of such a manual: and as every error of the system, were it to be adopted in practice, would be dangerous or fatal to the patient, such systems (however useful in forming a theory) can by no means be considered and trusted as general and unexceptionable guides in practice.

Some idea of the structure and complexion of Dr. Sagar's system may be deduced from a comparison of his keys to the several classes of diseases, with those of M. de Sauvages.

M. de Sauvages reduces the several classes under ten general heads, viz. 1. Affectus superficialii; 2. Morbi febriles, f. febres; 3. Morbi inflammatorii, f. phlegmasiæ; 4. Morbi convulsivi, f. convulsiones; 5. Morbi dyspnoeici, f. anhelationes; 6. Morbi paralytodei, f. debilitates; 7. Morbi dolorifici, f. dolores; 8. Morbi vesani, f. vesaniæ; 9. Morbi evacuatorii, f. fluxus; 10. Morbi cachectici, f. deformitates.

Dr. Sagar has thirteen classes, viz. 1. Vitia, symptomata externa levidentia, palpabilia, absque notabili cachexia, pyrexia; 2. Plagæ, continui solutiones; 3. Cachexiæ, coloris, figuræ, molis, in corporis habitu sine notabili febre depravatio; 4. Dolores, ad febres non referendi; 5. Fluxus, exitus insolitus cujusvis solidi vel fluidi, e corpore; 6. Suppressiones, meatuum impositio, hinc excretionum retentio; 7. Spasmi, contractio invita constans, vel interpolata, musculorum motum localem efficientium; 8. Anhelationes motus spasmodici iterati, defatigantes pectoris cum respiratione sonora, molesta, absque

absque pyrexia notabili; 9. Debilitates, impotentia sentiendi, appetendi, imaginandi, organa artusque movendi more ad sanitatem necessario; 10. Exanthemata, febris cum efflorescentia cutis varia maculosa, pustulosa, phlyothænoidea, et asthenia; 11. Phlegmasiæ, febris cum pulsu duro, dolore topico, inflammatione partis externæ vel internæ, sanguine misso crusta inflammatoria tecto, urina plus tincta; 12. Febres, frigus, calor, pulsus frequens, respiratio aucta, viribus artuum imminutis, depravatis, vel viribus vitalibus, pulsu et respiratione vix mutatis, virium artuum summa prostratio; 13. Vesaniæ, error mentis in imaginatione, appetitu, judicio, aut memoria.

The curative method has sometimes been only pointed out in general terms; and sometimes so minutely described, as to include particular cases and prescriptions. The work contains a variety of observations, partly collected from other medical writers, and partly made by the author himself. The purity of diction has been confessedly neglected. "Cultus sermonis nullam curam habui, quin studiose hunc neglexi ut siam brevis, clarus et didascalicus; e contra sæpius intuli vim Latini, præsertim in nominibus specificis brevitati studens."

Prænotionum Canoniarum Libri quinque, quibus sacra juris atque universi studii ecclesiastici principia et adminicula enucleantur; exarabat Joan. Doujat. Editio nova, recensuit, notas adjecit atque prefatus est D. Aug. Frid. Schott. Tom. 1. 8vo. Mitau. et Lips.

DOUJAT's work is known to be one of the best of its kind. It has several times been reprinted at Paris and at Venice, in quarto, and the present correct octavo edition is improved by many valuable notes that induce us to wish for more.

The text contains a preparatory introduction to canonical law; the author explains its nature, value, rise, and sources in general; he enters into a particular and minute account of all the books of the Old and New Testament; of the councils; of the popes, and their regulations; of the fathers and writers of the church down to the fourteenth century. He then proceeds to a detail of the collections of the canons; of the Corpus juris canonici; of all its several parts, and their commentators; and at length concludes with a variety of literary and other notices and remarks, highly useful and instructive to every student in the canonical law.

The editor's notes either correct the author's positions, or illustrate them by quotations from later writers. Dr. Schott has prudently abstained from touching the theological part; or engaging in any controversy with the Roman Catholics. The first volume ends with the 12th chapter of the third book; and the second volume will complete the work,

Elementa Historiæ antiquæ, auctore Gottlob Aug. Baumgarten-Crusio, &c. 8vo. Lipsiæ.

THESE Elements of ancient History are highly commendable for the judicious choice of their contents, perspicuity of method, and purity, ease, and elegance of diction. The book consists of two

parts and an appendix. The first part contains the history of the ancient nations anterior to the shining æra of the Greeks; and is subdivided into two sections; of which the first contains the sacred history, from the Bible; the second, that of the foreign nations; viz. (a.) of the Assyrian, Median, and Babylonian empire; (b.) of the Persian empire; (c.) of the kingdom of Egypt; (d.) of the nations bordering on Palestine, especially Syria and Phœnicia; (e.) the history of the Scythians; (f.) that of the several kingdoms in Asia Minor. Part II. relates the Grecian history, in three sections; viz. 1. that of the most ancient Grecian kingdoms; 2. that of the Grecian republics, including those in Asia Minor, and the island of Sicily, &c. 3. the history of the Macedonian monarchy, and of the several kingdoms which arose from her ruins. The Appendix comprizes the history of the Carthaginians and that of the Numidian and Mauritanian empire. The whole Roman history, from the foundation of Rome to the extinction of the Western and Eastern empires, together with the exotic history, or that of the several states in Asia, Africa, and America, will be treated in another volume, to which the author intends to subjoin synchronistical tables on the histories of the several states and empires, in order to connect and exhibit them together at one view.

Every history is divided into several periods, mostly founded in very decisive revolutions; and to every period, tables containing the names of the sovereigns, with the years of their respective reigns have been subjoined, in order the better to exhibit them at one view; and to fix and impress the principal events, with the chronological periods, the more deeply on the memory.

FOREIGN LITERARY INTELLIGENCE.

Edikt wegen schleuniger Rettung der durch plötzliche Zufälle leblos gewordenen, in Wasser oder sonst verunglückten und für todt gehaltenen Personen; und: Unterricht, durch welche Mittel plötzlich verunglückte, todt-scheinende Personen in den meisten Fällen gerettet werden können-folio. Berlin. (German.)

Kurze Abhandlung von den scheinbaren Todes-Arten, &c. auf Befehl S. Churf. Durchl. in Bayern. 8vo. München. (German.)

Krotka Informacya do ozywienia utonionich Ludzi, &c. 8vo. Warsaw. (Polish.)

WITH pleasure we observe from these several publications, that the humane institutions for the recovery of persons drowned, suffocated, or otherwise apparently dead of sudden accidents, have been warmly approved of and adopted by the king of Prussia; his highness the elector of Bavaria, and prince Adama Czartoryiskiego, general of Podolia: who have severally issued the regulations and instructions necessary for that benevolent purpose, and proposed considerable rewards for those who shall succeed in saving the life of a fellow-creature.

Marmora et adfines aliquos. Lapidés coloribus suis exprimi curavit et edidit A. L. Wirsing. Folio. Nürnberg.

Elegantly engraved and coloured.

Gespräch über die Alchemie, zwischen einem Adepten und Chemisten; or, a Dialogue on Alchemy, between an Adept and a Chemist. 8vo. Berlin. (German.)

This charitable chemist endeavours to convert an alchemist, travelling in search of the philosopher's stone, (and, of course, here somewhat improperly styled an adept) from his idle and ruinous hopes and processes, to sound sense. An arduous and almost hopeless attempt!

Vorurtheile für und wider die christliche Religion, nebst einer Abhandlung über die Zulassung des Bösen; or, Prejudices in favour of, or against the Christian Religion, with an Appendix on the Origin of Evil. (German.) 8vo. Franckfurt on the Mayn.

The sensible author of this short treatise freely relates the doubts arising in himself concerning the Christian religion, and endeavours to remove them. His endeavours are commendable, and often successful; though there are some among them that will hardly admit of a satisfactory solution, in the imperfect state of human knowledge; and must, for the sake of our own tranquility, be sacrificed to faith and confidence in our Creator.

Jo. Adami Pollich, M. D. &c. Historia Plantarum in Palatinatu Eleftrali sponte nascentium incepta, secundum Systema Sexuale digesta. Tom. I. Manhemii.

One of the best botanical works published in Germany. This first volume contains 447 species belonging to the ten first classes of the Linnæan system, described from nature on the spot.

Artis poeticæ Latinæ Libri IV. Auctore M. Christ. Dav. Jano, &c. 8vo. Halæ.

'In conscribendo hoc libro id mihi fuit consilii propositum,' says Mr. Janus, 'ut (a) cum ad versus latinos scribendos, tum (b) in primis etiam ad legendos atque interpretandos poetas veteres, adjuvamento esset humanitatis cultoribus. Diligenter etiam id operam dedi ut (c) quibus a soluti sermonis habitu, elocutionis poeticæ natura discreparet ostenderem.'

For this purpose he has divided his elaborate and useful work into four parts: of which Part I. contains a Poetical Grammar; the II. treats de elegantia ornatuque carminis; the III. contains Copiam epithetorum, substantivorum, verborum, adverbiorum: or, a Gradus ad Parnassum; and the IV. five Indexes, viz. of ancient divinities and heroes, of descriptions, comparisons, paraphrases, and tropes.

J. Potter's Griechische Archæologie, &c. 8vo. Halle.

This German translation of Dr. Potter's Archæologia Græca, has been greatly improved with many corrections and useful additions, by the rev. Mr. John Jac. Rambach, a protestant minister at Quedlinburg.

Anthologia Meriana, CXV. continens Plantarum, Florum maxime, egregie sculptas Tabulas; addito Indice, in quo tum antiquiora illarum, tum etiam Linnæana occurrunt nomina. Editio Nova. Folio. Francoforti et Lipsiæ.

Very elegant impressions of the work known under the title of Florilegium renovatum et auctum. Theod. de Bry.

Steph. Blancardi *Lexicon Medicum*, &c. Editio novissima, cui, quæ noviter inventa aut nunc rectius cognita sunt, addidit et interjecit D. Jac. Frid. Isenflamm. Vol. I. A—M. 8vo. Lipsiæ.

A great number and variety of essential improvements, render this work one of the most useful, portable, medical Dictionaries hitherto published.

MONTHLY CATALOGUE.

POLITICAL.

An Address to the Inhabitants of Pennsylvania, by those Freemen of the City of Philadelphia who are now confined in the Mason's Lodge, by Virtue of a General Warrant. 12mo. 4d. Philips.

THE Subject of this address clearly evinces the tyrannical disposition of that government under which the deluded Americans have vainly sought for the security of their freedom. We hereby find, that twenty men of the province of Pennsylvania, peaceable members of society, have had their houses violently broke open, all their papers seized, and themselves thrown into prison by virtue of a general warrant issued by the vice-president and council of the province, acting under the authority of the congress. Not content with this atrocious violation of the rights of their fellow-subjects, these insolent demagogues have dared to banish the unhappy sufferers to Stanton in Virginia; and all this without the smallest shadow of legal process, without ever pretending to accuse them of any infringement of the laws of their country, and in contempt of repeated and most humble remonstrances against so flagrant an act of oppressive despotism. If any thing can open the eyes of the deluded Americans, it must be such an instance of arbitrary government as this.

The Case of the Commissary General of Provisions of Stores for the Province of Quebec in North America. 8vo. 6d. Fielding and Walker.

The particulars of this case are represented to be, that Mr. Roberts, who, in 1768, had obtained a patent under the great seal, appointing him commissary for the province of Quebec, has been unjustly superseded in that department. If the complaint is founded on law, as it appears to us to be, we make no doubt that Mr. Roberts will meet with a compensation for the injury.

MEDICAL.

A Treatise on the Nature and Quality of the Diseases of the Liver and Biliary Ducts, &c. By R. Bath, Surgeon. 8vo. 2s. Newbery.

This author is one of those smatterers in physic, who have just talents sufficient to impose upon the ignorant, but 'make the learned smile.' The treatise, as may be supposed, is designed

to recommend a quack medicine, which consists of powders and drops.

D I V I N I T Y.

The Necessity of Divine Revelation, or Reason no Guide to Man-
8vo 6d. Law.

The author of this tract asserts, 'that reason is absolutely incapable of discerning truth from falshood, right from wrong, or good from evil.' If this were the case, revelation would be of no use; we should not be able to distinguish the gospel of Christ from the Coran of Mohammed, or the doctrines of Christianity from the dreams of enthusiasm; St. Peter would have given an impracticable direction, when he said, 'Be ready to give an answer to every man that asketh you a reason of the hope that is in you;' St. Paul would have insulted the Thessalonians, when he bade them, 'prove all things;' and our Saviour would have made a very unreasonable demand, when he said to the people, 'Why even of yourselves judge ye not what is right?'—We defy the author to evade these arguments: for if he allow their validity, he gives up the point, for which he contends. If he refutes them, he proves by that very act, that reason is capable of discerning truth from falshood, which is contrary to his hypothesis.

The Religious Improvement of awful Events. A Sermon preached at Blackley, Sept. 21, 1777, on Occasion of a Shock of an Earthquake. To which is prefixed the Theory of Earthquakes. By John Pope. 4to. 1s. 6d. Johnson.

This Discourse was occasioned by the earthquake, which was felt at Manchester, and many other parts of the adjacent country, on Sunday, Sept. 14, 1777. From these words of St. Matthew, xxvii. 51. *The earth did quake*, the ingenious author takes occasion to point out and explain the sentiments, which such awful events ought to excite within us towards the supreme Being; and the lessons which they may teach us, with respect to ourselves.

To this sermon is prefixed an Essay on the Cause of Earthquakes.

The opinions, which philosophers have entertained concerning the causes of earthquakes may be reduced to two general heads. 1. Those, which attribute them to the fermentation of sulphureous particles existing in the bowels of the earth. 2. Those, which derive them from an electrical fluid, acting violently in the earth, or the atmosphere, or in both. The first of these hypotheses has received the sanction of Sir Isaac Newton. And the argument, by which it is supported is taken chiefly from the elasticity of the air, and the existence of cavities in the bowels of the earth. See Newt. Opt. p. 354.

This doctrine was generally admitted, till the discovery of the chief properties of the electrical fluid. It then began to be suspected, that effects of this nature could not be entirely attribut-

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ed to a supposed fermentation in the sulphureous particles contained in the earth; but might be accounted for more justly from the action of this fluid. And the discovery, which Dr. Franklin had made of the identity of lightning and electricity, added to the resemblance, which there appears to be between the principal phenomena attending earthquakes, vulcanos, water-spouts, and those which are observable in electrical experiments, led to a probable opinion, that they might be all referred to the same cause, and differed only in this circumstance, that lightning might be the effect of the electric fluid in the atmosphere, and earthquakes of the same fluid, either in or upon the earth. This hypothesis was strenuously supported by Dr. Stukeley, and has been embraced by Sig. Beccaria, and others. Dr. Priestley has made many excellent remarks on the subject in his History of Electricity. Mr. Pope's performance is an agreeable appendage to his discourse.

A Sermon preached at St. Mary Magdalen, in the Bail of Lincoln, at the Visitation of the Archdeacon of Lincoln, May 28, 1777. By John Disney, D. D. 4to. 1s. Johnson.

This discourse is 'the substance of a plea for farther reformation in the established church of England, in those instances more especially, where restraints appear to be laid on the exercise of our common rights, as Christians and Protestants.'

It is longer than the generality of sermons, and comprehends an answer to the principal arguments, which have been advanced in favour of our human formularies.

The learned author seems to speak from the heart; intrepidly 'pledging himself, never to withhold his mite towards the accomplishment of what, he thinks, is devoutly to be wished by all honest and conscientious men.'

P O E T R Y.

The Windsor Stag: A Poem, founded on Fact. In Two Books. 4to. 1s. 6d. Dodsley.

The author's preface excludes almost all criticism. How must it soften common readers when even Reviewers relented as they read!

'Should this poem be judged by the regular rules of poetry, there remains no doubt but it will be found extremely deficient: yet sure some allowance may be made for the youth and inexperience of Sixteen? An Etonian's first attempt with the Muses, is not, it is hoped, to be examined with the same severity of criticism, as a work of maturer understanding.

'The following sheets were originally never designed for the public eye, but for the amusement of a few select friends, at whose desire this poem was written; and whose good-nature was kind enough to overlook its numerous faults.—It is now submitted for public examination, by an author fully sensible of its defects. Should any of his friends reap a moment's pleasure

sure

sure in the perusal, his utmost wish is accomplished : but should it be condemned by the judicious readers, he must, in silence, acquiesce in the justness of his sentence ; and, conscious of his own inability in poetry, own the force of Horace's remark,

" Tu nihil invitâ dicis faciesve Minervâ."

The poem is founded upon a singular fact.

In the reign of George the Second, a stag of Windsor Forest leaped over the park-pales, to get at a favourite cow : the owner by chance found him out, and desired a neighbouring huntsman to kill him. The huntsman brought his hounds ;—but how much he was surprised, when he came to the appointed place, to see the stag lay down before the heifer's feet and die.—The novelty of the accident soon spread about ; and, coming to the ears of the duke of Cumberland, he desired a nobleman of his acquaintance to write a copy of verses on it. This he, in Latin concisely performed ; and the verses were presented to the king. The subject, however, seeming adapted for a longer performance, induced lord Apsley to desire the present author would write the following poem.

We wish our young poet good luck with the Muses :

‘ But where such fairies dance, no *grass* doth ever grow,’
as old Spencer says.

*Querenda pecunia primum,
Versus post nummos.*

There should however have been some reason given why the stag and his sweet-heart converse so fluently in rhyme ; and though a stag may be drowned in a river, we never heard of one who was ‘ lost in a flood of wonder.’—When the farmers detected this rover with miss Colly the cow, and recollected that

Him oft betimes the daughters used to feed ;

Oft had their children decked his horns with flowers,

The joy, the darling of their playful hours ;
they must have doubted whether the rake might not have introduced horns into their own families.

The Saints. A Satire. 4to. 2s. Bew.

The character of a methodist, (numbers must be always excepted in general characters) is supposed to be a mixture of ignorance and folly, piety and hypocrisy. But this writer treats the whole tribe as downright scoundrels. ‘ I cannot see with temper, says he in his motto, so many religious mountebanks impose on the unwary multitude ; wretches, who make a trade of religion, and shew an uncommon concern for the next world, only to raise their fortunes with greater security in this.’ *Hypocrite*, act I. sc. 1. Under this persuasion he lashes them without mercy.—The following description of their origin is written in the spirit of Churchill.

‘ Mills, workshops, markets, mines, obey the call,
And send out all their deep-mouth'd sons to bawl,

In various dialects and Babel-tongues,
 Gifted with strength of sinews, face, and lungs:
 They feel the fancy'd cross upon their backs,
 An heavier weight than baskets, bales, and sacks.
 E'en meek St. Giles's hears the joyful news,
 And saints, new fledg'd, disdain to black your shoes:
 Well-plum'd with sudden grace, they take the wing;
 Instead of ballads Hallelujahs sing;
 Long-flowing streams of texts spout forth by rote,
 And make a Scripture-conduit of their throat:
 Fed, cloth'd, and shod with Faith, for bread they trust,
 And trade no more in cinders, rags, and dust.'

The author illustrates his descriptions with notes and references to the writings of the methodists.

The Justification: a Poem. By the Author of the Diaboliad. 4to. 2s. 6d. Bew.

'Boast-lost, soothe-truth, care-ear, hear-prayer, tomb-come, survive-to live, dare-star, ton Wimbleton, trod-abode, toil-smile, fear-there, ear-prayer, song-tongue, these-blaze, dare-war, woe-too, bear-fear, wear-star, son-own,' are rhimes which ill become the bard who more than stands candidate for, who thrusts himself into, the vacant chair of Churchill. Swift told the famous duchess of Queensberry that he would hardly excuse false-spelling in her grace's maid—now, be it known, that we excuse lines which do not rhyme, in nothing but blank verse.

There are in this poem some few tolerable lines—many below mediocrity, and beneath criticism.

The Fate of Lewellyn; or the Druid's Sacrifice. A Legendary Tale. To which is added, The Genius of Carnbre'. A Poem. 4to. 2s. 6d. Dilly.

The productions of a young gentleman at Truro school. Their deserts depend upon the age of the author.—If he be not within the description of the scholars of Mr. Hart, who teaches grown gentlemen to dance; these poems, the legendary tale especially, are not without merit.

Bagley; a Descriptive Poem. With the Annotations of Scriblerus Secundus: To which are prefixed, by the same, Prolegomena on the Poetry of the Present Age. 4to. 3s. Bew.

This is one of the many natural children, which we are told Martinus Scriblerus, esq. of humorous memory, left behind him. We cannot say that we trace any very strong family-likeness in the young gentleman; nor any great claim which he can lay to public notice, beside what is founded on the circumstance of bearing his father's name.

The intent of this poem, and of its Prolegomena and Appendix, is to hold up to ridicule the style, metaphor, and propopecta of modern poetry—A task of much use, but of more diffi-

difficulty; the execution of which requires not only humour but judgment. The author of this performance may be a pretty critic; were he a poet also, the performance would not have been worse. They walk best who have learned to dance.—That modern poetry, as well as prose, has its disgusting faults; that to point out those faults is not impossible, is proved by every Review which appears. Did we, like Scriblerus Secundus, prefer the *disagreeable* offices of criticism, we could mention certain offences against grammar and style, both in his prose and poetry, clearly not designed, that would immediately raise a general cry to strip his critic's gown over his shoulders, to which we cannot think this gentleman has risen by proper academical degrees. The bungling cobbler, who criticized the slipper of Venus, was, at the same time, a stranger to the beauties of the statue.

If this were all we have to say of the present publication, we might conclude our criticism (for we also are critics) with allowing our author the merit at least of meaning well—with acknowledging him to be a good member of the literary republic, though not perhaps the best of critics. But the gentleman will not suffer us.—Let us ask him what punishment that critic deserves who is a blind slave to partiality—and then let him answer us honestly, whether many of the passages which he has ridiculed would not have found more mercy at his hands had they been written by an Oxford poet, instead of a Cambridge bard?

———Tantane animis celestibus iræ!

Criticism, to act like Justice, should be as blind as Justice is represented. All he wants are ears, which partial criticism deserves to lose.

But we talk of the two *sister* universities of this land; and do the children of these sisters deny all kindred and relationship? Do they make American war on each other?—‘Tut!’ says Sterne, ‘are we not all related?’ No, friend Sterne; for we trust the authors of this Review are brothers, neither in law nor in criticism, to Scriblerus Secundus.

The Prospect from Malvern-Hill: or, Liberty bewailing her Injuries in America. A Poem. 4to. 1s. 6d. Bew.

‘Behold the sun!———

*Giving the earth a warm and beauteous face.
To him the olive bends a grateful bow,
The cock's shrill tone devotes an early crow:
To him the laurel makes a fervent court,
And chilly mortals hastily resort.
He leads the seasons in the sprightly dance,
And all things charms by his reflected glance.’*

These lines, exclusive of the grammar and the rhyme, are truly wonderful. The introduction of the olive making a bow to the sun is happy, striking, and novel. In the second edition, suppose, after the bow, the sun and the olive were to proceed to

a mi-

a minuet—would not this be better than the sun's leading the seasons in the sprightly dance? But we only submit the hint to our poet's better judgment.

' See, *not so far from hence*, old Upton's tow'r,
See there the top of Broadway *on us* low'r.'

This is another species of the sublime.

' Worth-truth, impudent-saint, deed-bread, too-woe, men-again, woe-do, air-are, here-fair, forth-earth, gone-son, earth-forth,' are not, we must confess, the best rhymes in the world; but, in a composition which contains so many beauties, some errors may be pardoned.—How must the subsequent bitter lines touch our king, if he have any feelings!

' And yet, unlike to Alfred here I sing,
We now are govern'd by a diff'rent king,
Whose shining virtues bless his palace o'er,
Within domestic life—I say no more.—'

Four lines, addressed to his majesty's ministers, are still more beautiful and more severe!

' If ye resolve, and resolute to rule
Like Alfred, wisely learn in Alfred's school;
If not, go out before you're further blam'd,
Or else stay in, be censur'd, and be damn'd.'

But, to quit irony, we never saw such a truly despicable performance. It is, in every sense of the word, the *contrary* of what it is called, a poem. We have heard of a Newmarket sweepstakes for the last horse—if any whimsical gentleman have offered a premium for the worst poem which shall be produced, this before us has infinite merit; and we will venture any odds, that it carries the prize.

Stonehenge and Freedom might draw, we should think, something like poetry from the dullest schoolboy. Of the former, he says,

' Far off there lies old Sarum's spreading plain,
Where stones on stones stupendously remain;
Rais'd, as suppos'd, up to that mighty pile,
By ancient druids, bards of Britain's isle:
Respected men! in nature's path they trod,
And all they did was sacred to their God.
But modern bards licentiously indite;
Truth they perplex, while their employers fight.
The pen and sword to work go hand in hand;
What this will do, that's ready to command.'

Of the latter he either sings or says,

' Hail! blessed Freedom! nature's bounty dear,
May'st thou outlive the greatest tyrants here;
And, while they struggle for a lawless pow'r,
May'st thou remain a monumental tow'r!

The muse thus hopes, and hopes whene'er you die,
Great Britain may in gen'ral conflict lie.'

and again most divinely :

' Let parties perish by those arts they plann'd,
And freedom flourish over *British* land.

This poet begs of Sleep not to

—— waste in sloth his choicest time *away* ;

we earnestly beg of him never more to *waste it away* in verse.

D R A M A T I C.

Percy, a Tragedy. As it is acted at the Theatre-Royal in Covent-Garden. 8vo. 1s. 6d. Cadell.

This tragedy, though not the best, is, perhaps, the bloodiest production of the modern drama. Daggers, poison, madness, and death, unite to astonish and surprise. We think it could not be more *affecting* unless all the characters had expired, and none but the dead left to bury the dead.—The author is more obliged to a French piece than she seems willing to acknowledge.

N O V E L S.

The History of Eliza Warwick. 2 Vols. Small 8vo. 5s. sewed. Bew.

Our criticism of this sentimental novel must be rather an answer to the Dedication, than any thing else.

' To the Reviewers.

' Gentlemen,

' To your protection I offer a work, which has, indeed, little to recommend it to your notice, but the motive on which it was undertaken ; and as that is such as the most virtuous would approve, I dare to ask *your* countenance to forward this attempt.

' Were I not as well convinced of your *mercy*, as of your *justice*, I could hardly presume to offer the following sheets to the eye of criticism ; but as I am sure you will pass over many errors, in consideration of the request I make you for that purpose, I beg leave to dedicate my first production to a set of gentlemen, whose sentiments I esteem, whose abilities I admire.

' I am not so ungenerous as to hope to prejudice you in my favour, by telling you that I am a female, and a very young one—Your gallantry might, to be sure, on that account, whisper something in my behalf—I do not mean that it should, when I make that confession—nor should it be made at all, but that I think it necessary to apologize, as a woman, for this work's not being written, perhaps, so accurately as you would expect it should be, did it come from one of your own sex.

' And now, gentlemen, I will say no more in the vindication of Eliza Warwick—but will only hope, that, if there is nothing in her that can incline you to favour her, you will pass her by in silence in your Review, and not mortify the delicacy (or, if you please vanity) of one so much interested in her fate as I am,

by

by any of those satirical strokes with which sentimental novels in general are marked by your pen.'

In this age of *petit-maitres* and *chevaliers*, there is no such thing as distinguishing men from women.—If this novel be really written by a lady, and 'from a motive the most virtuous would approve;' we counsel her never to write any more novels, except from the same motive.—Is it of the masculine gender?—then we admire the gentleman's artifice as little as his work.

The History of Melinda Harley, Yorkshire. 12mo. 2s. 6d. sewed.
Robinson.

'As it has been often observed, that the style of most novels is rather calculated to warm the passions, and to raise the hero or heroine far beyond the level of common life, instead of endeavouring to instruct or inform the mind, by such sentiments and examples, as may be of real use to them in life; so I have, to the best of my poor abilities, pursued an opposite plan, and I may venture to assure my fair readers, that they will at least receive no hurt or prejudice from the perusal of the following pages. The more learned part of my readers will, I hope, show a good natured indulgence to such faults or mistakes in the language as may appear to them, though I flatter myself, that they will not be viewed with a microscopic eye. As my intentions are good, and none of my characters are drawn to give offence to any particular person; so I sincerely wish, that none may be disobliged at them.'

So says the Introduction. They, whom it induces to travel through the book, will find at the end a sermon *clearly* proving, that a man is not justified by works, but faith.

M I S C E L L A N E O U S.

A Letter to a new-married Lady. By Mrs. Chapone. Small 8vo.
6d. Dilly.

To consider marriage as a solemn engagement to subjection and obedience, family cares and serious employments, and not as a title to unbounded liberty and perpetual dissipation; to prefer the company of her husband, and his particular friends, to public diversions and assemblies; to consult his inclination, rather than her own; to make the gratification of it her highest pleasure; to avoid every thing, that may create in him a moment's disgust, either towards her person or her mind; to enter into his pursuits, to study his taste, and improve by his knowledge; to cultivate the good-will and friendship of his relations; to guard against captiousness and ill-humour, distrust and jealousy; to avoid confidential attachments with persons of the opposite sex, and to make her husband her first and dearest friend, are the principal topics, on which this lady communicates her advice in this slight, extemporary production.

A Genuine Narrative of the Life and Theatrical Transactions of Mr. John Henderson, commonly called the Bath Roscius. 8vo. 1s. Evans, Pater-noster-Row.

As Mr. Henderson has solemnly disclaimed all knowledge of this performance, to ascribe it to him would be the height of injury. The ingenious author certainly had his reasons, which might be good ones, for this publication; but in any other country than this, where the public form their judgment from the individual, and not from his memoirs, the Life of Mr. Henderson might have done essential disservice to a promising young actor just risen into the opinion of the world.

A Letter to Richard Price, D. D. and F. R. S. containing an entire Refutation of his celebrated Treatise of Observations on Reversionary Payments, Schemes for providing Annuities for Widows, and for Persons in Old Age. By Samuel Clark. 8vo. 2s. Urquhart and Richardson.

Dr. Price has undoubtedly made great improvements in the business of annuities and reversionary payments, and his writings on these subjects have gained him great and deserved reputation.—If the Doctor's book had contained the many errors and absurdities which Mr. Clark pretends to have discovered, it would have neither met with general approbation among learned men, nor have remained till this time without proper animadversion. We are of opinion, after the attentive perusal of both performances, that the truth of the Doctor's theorems and computations remains unaffected by the attempts of Mr. Clark, whose spleen seems to have prompted this rash attempt.

Thoughts on the great Circumspection necessary in licensing Public Ale-houses. 8vo. 6d. Johnson.

An honest man may render services to his fellow-creatures, without being as elegant a writer as Swift or Addison. The publication of such a man, an honest critic would not ransack for errors. From the present publication we shall give the following extract. To the truths which it contains, more attention should be paid by justices.

‘In order to the suppression of a public ale-house, convictions must precede; and their distant situation from the superintendence of the magistrate, and the difficulty of getting information, may, for some time, baffle, if not defeat his vigilance. And to this let me add, that it is far more painful and distressing to an humane man, to cut off that source of a family's bread, to which they have long been habituated to trust, than it is to the same person to withhold his consent that the head of such family should first turn himself out of his accustomed line of life, into the too probable sottish idleness of a publican. The labour of this man's hands is frequently lost to his family and the public;
and

and seldom does the sending him back to his former occupation; restore him to his wonted will or power for honest labour.

‘ It has also been offered, as a plea for granting a licence to a distressed individual, that it will keep him from being chargeable to the parish: and this plea is not only advanced by the expectant pauper, who may readily be supposed desirous of altering the mode of his dependence, but it has even been brought as a conclusive argument by the other inhabitants of the parish. What is this but saying, We would rather spend five times the money at the public ale-house (and from our own families, many of whom are in equal want of it), out of which the publican will receive his profit, than pay our separate inconsiderable shares to a reasonable maintenance for him in sobriety and honesty. The religion of this argument is as much as to say, We will make our charity subservient to our pleasure and drunkenness. The oeconomy of it wishes to prove, that one shilling is equivalent to five: and the policy of it aims to convince us, that many paupers are more easily maintained than one.

‘ Some persons, from an official course of thinking and judging, plead the advancement of the king’s revenue, in the stamp-duties, the duties on malt, hops, &c. This argument can only be supported on the stale pretence, that private vices are public benefits; and they might as well say, that “if all the inhabitants had the plague, the nation would be healthy; and if they were all beggars, the nation would be rich.”

‘ But, gentlemen, need I seriously ask, was this the end for which we were put into the commission of the peace? Was it for this purpose we were appointed the guardians and conservators of the public welfare? It is, moreover, an ill compliment paid to the king, to suppose that he, who is the sovereign guardian of the state, should wish his people to be drunken and idle (to say the least), with a view to the increase of his revenue. It is an ill compliment to the legislature, who have enacted so many salutary laws for the punishment of vice, and to that end (considering a certain number of public ale-houses as necessary evils) have thrown so many cautionary impediments in the way of an indiscriminate increase of these schools and receptacles of vice. It is an ill compliment to ourselves, seeing the intention of our commission, and the letter and spirit of those laws which are to direct and rule our conduct, to suppose that we have so far forgotten our duty to God, to our king, and to our country, and all respect to our own oaths, as to imagine that we would deliberately frustrate the whole scheme and use of our office and appointment.’

E R R A T A.

P. 259, l. 34. *for the return, read they return.* l. 43, *for Fowne-rius, read Fournierius.* P. 260, l. 30, *for he there, read he then:* P. 266, l. 43, *for depth or rain, read depth of rain.* P. 397, l. 17, *for Wallis, read Fielding and Walker.*

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